



Divided I

Section 7

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MISSIONARY DISTRICTS AND THEIR BISHOPS

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TOKYO: Rt. Rev. Dr. John McKim.

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ARTIST'S POINT, YOSEMITE VALLEY

This sort of scenery prevails in part of "California's Back Yard" (see page 237)

The Spirit of Missions

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ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

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THE PROGRESS OF THE KINGDOM

THE meaning of Easter grows with a man's experience. The one who has just become alive to the amazing truth that

The Easter Message a man may know the Father and be partaker of eternal

life is content to find in the resurrection of our Lord witness that all He said and did is true and that a man may be at ease with regard to all the mysteries of the beyond.

As one grows in spiritual apprehension one learns that while the resurrection bears witness to this, Easter morning brings other new and yet more beautiful promises. We begin to see in the glory of the resurrection the realization of the truth and possibility of human nature. The conclusion becomes certain that if this is the expression of the final glory of the Word of God incarnate then it must also be the showing of what human nature will be like when it has attained complete expression. For it is reasonable to believe that whatever a man can understand has its answer somewhere in the man's nature. Thus is stirred in us the divine ambition to reach a right self-expression and awakens in us the self-reverence which

makes us know that our body is the Temple of the Holy Ghost. More and more the resurrection becomes the answer to life's contradictions, as it makes clear that these are but physical expressions of the processes of growth.

Then comes the time when one begins to realize that the Revelation cannot find complete expression in the individual. While the Christ risen from the dead shows men and women themselves as the Father thinks them, the glory of His resurrection can only be reflected in all mankind made over again in His likeness. So men grow from the blessed certainty that they themselves may be partakers of His resurrection into the amazing understanding that His purpose for human nature is that it shall be like Him. In the light of the resurrection we can without self-stultification regard all the wretchedness and misery that seem hopelessly associated with the social order as passing, knowing that these will be outgrown as a Christian outgrows his folly and we can lend a hand towards getting rid of them without feeling that we are giving ourselves to a hopeless cause. When we finally reach the lesson of Easter morning we know that the body of humanity

like the body of a single man must attain its full stature and vigor through its struggle against abnormal conditions, but its destiny is the completeness of the glory of our Lord risen again from the dead.

Is a Special Message

That beauty and
symmetry and com-
pleteness a n s w e r

normally to human nature seems to be showed by the serenity and peace which attend the contemplation of them. Instinctively we are conscious of this on Easter morning. Its every suggestion seems to stir some sensation as of eternal youth and joy. All the more intense therefore is the sense of shocking unfitness when Easter morning dawns on a time like this when everything human seems to have been obscured by a struggle which but for Easter might well be thought of as likely to throw human society back into barbarism. Easter morning waking on men who have diverted all the splendid things God in Christ Jesus has made them able to create, from the purpose for which these were given that they may be used as instruments of destruction! How may the picture be read without despairing? Just as we read the picture when a splendid specimen of a man lies writhing in agony through disease his self-indulgence has wrought. When this horror began the world had never beheld a sight so beautiful as the social order that had been evolved. True enough many crude and ugly things remained, but all men were optimistic, convinced that these too would soon be eliminated. Then the crash came and the nations do not seem to understand that it was because men had thought to bring to pass the great Easter by the wisdom of a man. Can it be that God has blinded their hearts because while they built in the name of His only-begotten Son, unwittingly they built temples to the glory of the enemies which He waits to make His footstool?

This Year

A most pathetic exhibit of the piti-
fulness of human nature separated from the Christ is the apparently unanimous conviction which finds expression in journals and magazines that, once they get through with their fighting, men are going to constitute Utopia by legislation. They are going to put an end to war by legislation. They are going to remove the abominable injustices which degrade our social order by legislation. They are going to insure the stability of the new and perfect order by legislation. And all parties protest that they are going to institute this delectable order by first annihilating the enemy—their brothers! That society is instinctively reaching out for that which is the true expression of itself, Easter morning declares to be true. That what Easter shows can never be attained by men separated from the Christ, human experience has made evident. So it turns out that never did Easter call so clearly to those who love the Lord Jesus Christ in sincerity as does Easter of this year. The misery of mankind reveals the Church's Mission as the most exquisitely alluring appeal to men of good will. When we consider how pathetic the sight is of men striving with all their might to attain the beautiful things the Christ showed without even knowing that He also declared that neither man nor nation could attain these things except as He makes them able, no man who understands can withhold his aid from the enterprise whose purpose is to bring the nations to Christ.

For Us

It is safe to say
that there is not a
man on earth today who knows that it is futile to try to legislate righteousness into being, except the individuals who have been set free by the faith of Jesus Christ. But these are enough if being faithful they labor as one to fulfill the trust committed to them.

Easter morning calls them to complete the task He asked His friends to share with Him, so that all men may learn that the Spirit of Truth is the Spirit of Peace and so be taught to build on the foundations that remain.

THOSE who have opportunity to see with their own eyes the social and economic conditions which on the

one hand invite the
Porto Rico Church's help and
on the other chal-
lenge its courage, perhaps bear a
heavier responsibility than those less
fortunate who can only learn as they
read of distress which appeals for
help. At the same time, the former
have singular advantages. Only by
seeing for oneself can one realize how
exactly our Lord described the result
that would follow the Revelation He
showed when He declared He came
"that they might have their life in
abundance."

It was interesting to be in Porto Rico at the time the people heard that at last the nation had fulfilled its promise and laid upon the Porto Ricans the privileges and obligations of American citizenship. Speaking generally it seemed to give profound satisfaction. To the looker on, who saw from the Church's point of view, it gave the impression one receives when a challenge is thrown down. It was as if the question was asked: "Now that the nation has guaranteed the rights and liberties of these people, what are you going to do to help them understand what rights and liberties mean? What will you do to show the people how to secure and make these blessings worth while?" To us who know that it remains with the Body of Christ to determine when free institutions shall actually prevail in human society, such questions seem very pertinent and make us wish for the ability to put the questions directly to every man and woman among us who believe that liberty is the expression in con-

duct of that human character which the Spirit of God alone can enable a man to develop. Naturally the work the Church is doing in Porto Rico assumes new importance in the light of the new political situation, and one realizes acutely the significance of the influence the Church's people must exert in the island. Maybe the feeling is due to the jealousy one feels for the fair name of our country; but it is certainly true that the example set by men from the States assumes new significance when we know that it must help or hinder real development.

The work the Church has done on the island does not look large in the tables of statistics, but it is excellent in character and enough to show what may be done by the Church there and the Church in the States working together to help the mass of people to be worthy of the high honor which is theirs. There are of course in the island as elsewhere people abundantly able to take care of themselves and to lead the rest into understanding of the liberty they have craved so long. But the task is too great for these unaided. Upon the same people rests the responsibility for the island's physical development. They must be helped in the more costly because more important task of helping the people to see. Naturally the Church's sanity and essential freedom appeals to the intelligent. The question is, can the mass of the people catch and hold the ideals the Church presents to them. The final answer to this was given in a mission located in a remote rural district. There the simple folk have been led along the Church's ways for several years. The effect on themselves was evident in their alertness and cleanliness and their appearance of having been well provided with food. The help that that mission has rendered the state is suggested by statements made with regard to the people. The chief of police said that though it had been formerly a most turbulent community,

there has been no occasion for arrest in two years. The superintendent of education advised all the children in the public school to go to the Sunday-school when he saw how the children from that mission took the first place in school.

The Church's workers, from the bishop throughout the list, are such as we may all be proud of. The Church's physical equipment (except the church building at San Juan and the hospital at Ponce which is as a bright bit of color in a sombre landscape) is poor and wretched. Mr. and Mrs. Droste by their own efforts and at their own charges have provided at El Coto a most attractive chapel, but at Ponce and Mayaguez it made one ashamed to see the buildings provided for worship and work. If the American Church would help Porto Ricans, it must be prepared to provide the bishop with means for proper equipment. Those who are able to make such investments will find it to their advantage to look into this. It is opportunity for service which is most patriotic because it is most Christian.

IN the death of Bishop Edsall the Board of Missions has lost a wise counsellor and a valued member.

Samuel Cook Elected to membership on February 11, 1908, he served until 1910

when, on the reorganization of the Board, he was elected by the General Convention as one of the members at large, and continued such until his death.

Samuel Cook Edsall was graduated from the Western Theological Seminary in 1889, and with the Reverend F. W. Keator—now the Bishop of Olympia—began a mission in Chicago which grew into Saint Peter's parish. In 1898 he was elected missionary bishop of North Dakota and was consecrated in Saint Peter's Church, Jan-

uary 25, 1899. In 1901, following the death of Bishop Whipple, he was translated to the diocese of Minnesota.

A missionary from the beginning of his ministry, Bishop Edsall knew by experience many of the problems confronting the average worker. Broad in his sympathy, wise in his counsel, accurate in his judgment, he was ever a valued advisor and took a conspicuous part in developing the policies of the Board.

BEFORE another issue reaches our readers, the great Lenten Offering of the Sunday-schools will have begun to roll in.

The Lenten Offering What a tidal wave it is! And the beauty of it all is

that *every* child may share in it. The boy on the ranch, the girl in the city, the child of the mountains, the rich, the poor, the well, the sick; every nation, every walk of life—all will have had a part. And the word of the Christ, in whose name and for whose sake it is all undertaken, will be "Well done." See to it that your child has his part in this blessed endeavor. Have a part in it yourself, in the name and for the sake of the Child of Bethlehem. And when Easter morning comes and you again witness the joy of the disciples at the empty tomb, remind yourself afresh that all are entitled equally to share the glorious news that "He is risen!"

CORRECTION

THROUGH an error a picture of the famous avenue of cryptomerias near Nikko, Japan, was given as a Chinese highway in last month's issue (page 172). The fault was entirely ours and not Mr. Gill's, the author of the article.



THE SANCTUARY OF MISSIONS

THE day of resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

Now let the heavens be joyful,
Let earth her song begin,
The round world keep high triumph,
And all that is therein;
Let all things seen and unseen
Their notes together blend,
For Christ the Lord is risen,
Our joy that hath no end.

That the bishop of San Joaquin
may be blessed in his work.
(Page 237.)

That Brazil may draw nearer
to Thee. (Page 246.)

That the Church may be discovered
by an ever-increasing multitude. (Page 257.)

That our work among young
men in China may receive Thy
blessing. (Page 263.)

That the many examples of
faithful service in the domestic
districts may encourage and
strengthen us all. (Pages 251,
253, 256, 267, 279.)



THANKSGIVING

WE thank Thee—
For the message of
Easter.

For the foundations which are
being laid in the missionary district
of San Joaquin. (Page 237.)

For the substantial beginning
for the new Church General
Hospital, Wuchang. (Page 249.)

For the humble Christians of
by-gone days, whose faith is a
source of strength to us. (Page
261.)

For the sterling work of Thy
Church in hard places. (Page
271.)



INTERCESSIONS

WE pray Thee—
That Easter may witness
our reconsecration to
Thy service. (Page 231.)

For Missions at Home

*This prayer was set forth by
the bishop of San Joaquin for
use in his district.*

ALmighty GOD, the
Father of our Lord Jesus
Christ, Who seest that the
field is ripe for the harvest, stir
up, we beseech Thee, our wills,
that we may bring the glorious
gospel of Thy love and power to
every corner of this country in
which we live; teach us anew the
purpose of Thy Church; take
away whatever hinders our co-
operation in good works with all
Christian men; and grant that all
who confess Thy Holy Name
may labor so consistently for the
spread of Thy Kingdom, that
this land may receive Thy sal-
vation and be numbered among
the nations chosen to glorify
Thee, through Him Who with
Thee and the Holy Spirit, liveth
and reigneth ever, one God,
world without end. *Amen.*





The Southern Pacific Railroad running through a fig orchard



A vineyard of seedless grapes

SOME OF THE FRUIT GROWN IN CALIFORNIA'S BACK YARD



YELLOW ASTER MINE, RANDSBURG

CALIFORNIA'S BACK YARD

By Bishop Sanford



CALIFORNIA, like a wise builder, has set her house facing the sea. Through the portal, out of which she looks over the ocean highway to the Orient, an increasing current of travel ebbs and flows. Countless visitors, too, enter and depart by the gateways which pierce the rear wall of her domain. Three classes of people make up the opposing streams of travel: those who barely pause in their journey east or west, those who intend to live in what is still a new country,

and those who come to rest or play awhile until the snows at home have melted or their work calls them back. The last make the most noise and the impressions they give are the ones generally accepted. The picture which California suggests to the average citizen of the United States is a composite of green foliage, golden fruit, white-capped mountains and blue sea. The cities recalled are San Francisco, Los Angeles, San Diego and Santa Barbara. The institutions remembered are the old mission churches and the French restaurants. Every one knows California as a paradise for the pleasure seeker; its serious, work-a-day aspect is overlooked.

Nevertheless the real life of the state is that which is busy in the mines and lumber camps of the mountains, the oil fields of the desert, and the orchards and vineyards of the broad valleys. These are California's backyard. Here her workers have their homes and the future quality of her citizenship is being determined. To be sure, this backyard is not wholly prosaic. It contains such scenic assets as Shasta, Tahoe, Yosemite and Whitney, none of which has as yet been annexed to the suburbs of Los Angeles. And it has its share of the glamor of romance, for here the argo-

nauts of '49 sought the golden fleece. But neither poetry nor scenery nor climate is drawing to California its most desirable population. The magnet is the industrial opportunity of her backyard.

The Church's responsibility for this region is divided between the diocese of Sacramento and the district of San Joaquin. The latter covers a territory almost as large as the New England states. Its population is 350,000, of which about one-half is living in incorporated towns, the three largest, Stockton, Fresno and Bakersfield, claiming together more than 100,000.

THE SAN JOAQUIN VALLEY

The easiest way to picture the problem of the district of San Joaquin is to remember the physical character of its territory. Its threefold division into prairie-like valley, lofty sierras and desert plateau accurately classifies the industrial and social differences of the people.

The San Joaquin valley, two hundred and fifty miles long by fifty miles wide, from which the district gets its name, dates its development from the extension through it of the Southern Pacific railway. Previously, herds of antelope ranged the hot plains and the few adventurous travelers disputed the right to pass with Joaquin Murietta and his picturesque fellow bandits. Stockton was the only considerable settlement and derived its importance from its office as the point of departure and base of supplies of the southern mines. A wagon trail, branching from the route to the diggings, timidly hugged the Sierra foot hills, was punctuated at intervals by small army posts and wound through the Tejon pass into Southern California.

In 1855 Kip made his first extended visitation. Sailing from San Fran-

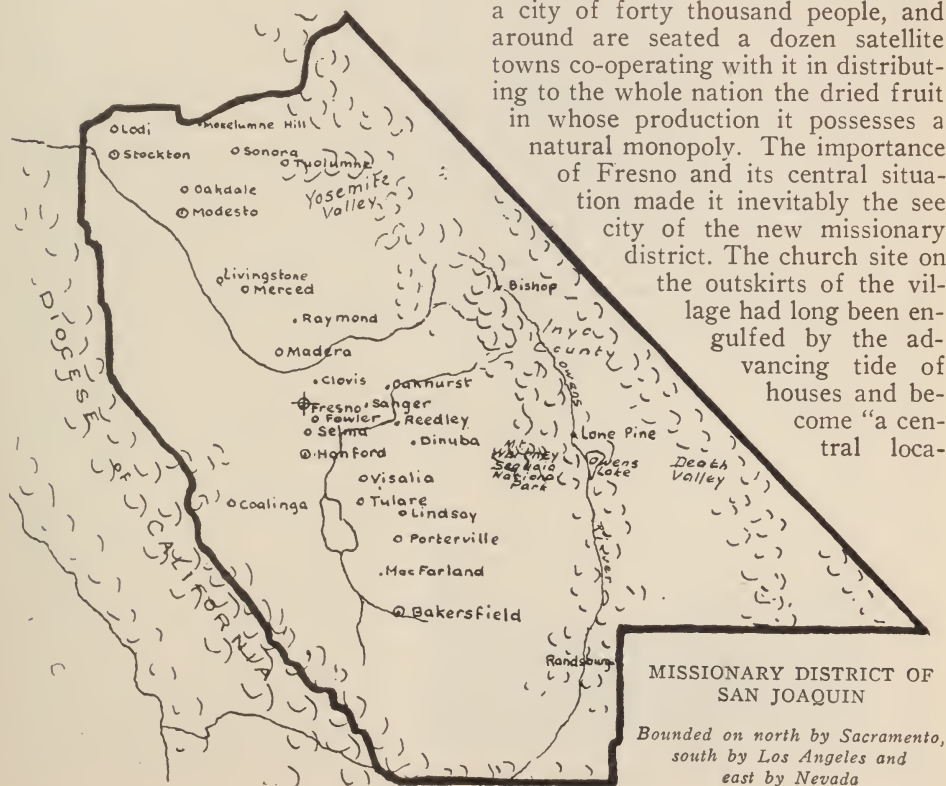
cisco, he touched first at Santa Barbara, then landed at the port of Los Angeles. Thence he proceeded north by army ambulance with a military escort over the San Joaquin trail. After three days he reached Fort Tejon in the mouth of the pass, where on Sunday he administered Baptism and the Holy Communion, read the burial office and appointed a lay-reader to continue services. The journey of another week brought him to Fort Miller where he again officiated and left a lay-reader to carry on the Church's worship. Fort Snelling, sixty miles farther on, was the next stop, and the end of the week found him embarking from Stockton in a river steamer for home. The entire trip consumed a month. It could be duplicated now, stops and all, in five days. The wagon trail has been superseded by a broad concrete highway which boldly traverses the center of the valley. Past the adobe ruins which mark the site of Fort Tejon an endless procession of automobiles plies between Los Angeles and San Francisco. The country "speed-cops" effectively, though less picturesquely, have displaced Murietta in discouraging the unwise haste of the

traveller. Bakersfield has planted its business blocks where Bishop Kip witnessed an Indian dance. Fort Miller is deserted and Fort Snelling has become a flag station on the branch railroad from Merced to Yosemite.

With the exception of his annual visits to Stockton, the bishop did not enter the valley again for twenty-five years. Meanwhile, the railroad having been built, one day the citizens of Millerton (Fort Miller) took up their houses, literally, and walked, and put them down again by the side of the railroad track, and Fresno, named from a river bordered with ash trees, began to be. Madera, Merced and Modesto to the north, showing Spanish influence in the names, and Hanford, Visalia and Bakersfield to the south, perpetuating their Anglo-Saxon origin, had also estab-

lished themselves along the right of way, and the new settlement began to attract attention. After some sporadic ecclesiastical excursions by other men, the Rev. D. O. Kelley made an investigating tour into the valley, as the result of which he was appointed general missionary to the new country. With inspired foresight he fixed his residence at Fresno where he began the planting of Saint James's Mission with a nucleus of nine communicants, all women. *In ten years the mission had become a self-supporting parish* worshipping in a modest brick building located on an ample lot on the outskirts of the village. The discovery of the adaptability of the soil and climate to the culture of the raisin grape gave an impetus to the development of the neighborhood. For thirty miles in every direction, the raisin vineyards extend. Fresno has become a city of forty thousand people, and around are seated a dozen satellite towns co-operating with it in distributing to the whole nation the dried fruit in whose production it possesses a natural monopoly. The importance

of Fresno and its central situation made it inevitably the see city of the new missionary district. The church site on the outskirts of the village had long been engulfed by the advancing tide of houses and become "a central loca-



tion." More than once the heretical opinion has been expressed that the property was too valuable for Church purposes, but the congregation has shown little disposition to forsake its strategic position. The modest first edifice has been replaced by a more pretentious structure, and Mr. Kelley has lived to see his initial San Joaquin mission grow into the pro-cathedral congregation.

The second stage in the growth of a city church is reached when the congregation recognizes that it can no longer minister to the community from a single center. The Episcopal Church in the West gains less by immigration than any other religious body. This partly explains why so many large towns have but one congregation. Yet in a city of forty thousand many of our own are lost to the Church because of the inaccessibility of the sole house of worship and the physical inadequacy of one priest to shepherd his scattered flock. Hitherto the problem has been met by the multiplication of independent parishes. What parochial jealousies have been fostered by this method, and what strategical mistakes have been made, is well known. It remained for a western parish, Saint Mark's, Berkeley, in the diocese of California to show a better way, by assuming the responsibility for the whole city, and initiating at wisely chosen points new congregations which should be separate from the parochial body only so far as the necessities of public worship and pastoral oversight required. To follow so distinguished and successful an example seemed good to the Fresno parish and at a recent congregational meeting, a "municipal policy" was adopted by a four-fifths vote, and the vestry was instructed to purchase a site in the fastest growing section of the city and to begin services at once. The only available quarters for the new mission were afforded by a bungalow which was rented for the use of the vicar, the

Rev. F. G. Williams, who has reserved two rooms and converted the rest into a temporary chapel in which a built-in sideboard serves as an improvised altar. Even this inadequate arrangement is insecure from the fact that the house is for sale and may be disposed of at any time to some purchaser with no ecclesiastical sympathies. As soon as sufficient funds are secured, a chapel will be put up on the lot already purchased. Meanwhile the young congregation of the Mission of the Holy Spirit is more suitably housed than was in 1879 the infant mission of Saint James which was constrained to worship in one end of a room used as a coffin warehouse.

TYPICAL VALLEY TOWNS

The automobile is said to keep people away from church on Sunday. Doubtless it does, but it also brings to church on Sunday people who otherwise would not be able to be there, and it has extended the influence of the missionary and enabled him to reach three times as many people. Reedley is one of Fresno's neighbors, a town of two thousand people, and typical of the communities in the grape-growing region. Like its fellow villages it is over-churched, having at latest reports at least nine congregations to witness to the varieties of religious experience. Some of these are doomed to extinction in another generation, so remotely do they touch the human needs of the day. And with all the opportunities afforded for common prayer, Reedley has its share of the unchurched. It is of these that the Episcopal missions here and elsewhere are building up their constituencies. Why this community was selected as a center for the activity of this Church is explained by the presence of a single family from Nebraska. With this family for a nucleus, the Mission of the Good Shepherd was started, and from heterogeneous ele-

ments has formed a homogeneous congregation in which the Orient is represented by a family from Armenia and one from Damascus and a boy from China. Names on the parish list are reminiscent of Italy, Germany and the Netherlands. Yankee and Missourian and natives of the prairie states supply the American-born factor. On a Sunday morning the formal offices of the prayer book are rendered with due solemnity, but in the evening a few collects and hymns prepare the mind and heart for a simple instruction or the opening of a question box or the common discussion of the day's Sunday-school lesson, and then the whole congregation adjourns to the rectory where more hymns are sung and a social hour rounds out a happy day. Such a Sunday is not feasible everywhere, nor will it be in Reedley much longer unless the rectory is enlarged. During the week, the Ford which was bought by this mission for its pastor is in requisition, and carries the missionary and his wife to the neighboring towns and to isolated ranch houses where Church papers are left, the fit word spoken, or needed sympathy extended.

Under the Sierra foot hills in Tulare County which protect the trees from the severer frosts of the open valley, miles of evergreen foliage advertise California's largest area of orange culture. Porterville is a town of five thousand people to which the citrus industry has given the assurance of permanent importance. Except for occasional services, the Church did not enter here until after the erection of the district of San Joaquin. Other religious bodies, fewer in number than in most valley towns, were strongly entrenched. If the Episcopal Church invaded the field its must justify its action not merely by the promise of growth which the town afforded but by its capacity to minister to the community in some constructive way not already pre-empted. More than ordi-



THE BISHOP'S RESIDENCE, FRESNO

This handsome and comfortable home for its bishop is owned by the district

nary dependence must be placed upon the personality of the Church's official representative. The missionary to Tulare County selected Porterville as his residence. There were few Church people and no church building. His first measure was to interest the ministers in keeping Lent. Weekly meetings were arranged to be held in the several houses of worship and on Good Friday all the congregations united in the three-hour service. Next a federation of all the women's missionary societies was effected, and finally a system of co-operative charities was organized which has resulted in the formation of what is in effect, and will soon be called, a community social service commission. It seems to our missionary board that this work of unifying existing agencies has of itself justified the experiment. But in addition, a congregation has been gradually collected, largely from those whom the other churches did not reach, and property valued at \$6,000 has been ac-



SAINT JOHN'S, PORTERVILLE



SAINT JOHN'S, STOCKTON

The present building replaces the first church in the district

quired and nearly paid for. The parish hall has been erected and is in use every day of the week as the center of varied community interests. On Sunday, when the curtain which screens its spacious chancel is drawn back, the appearance of a well-appointed church promotes the requisite devotional atmosphere. It has not occurred to any of the Porterville people to regard the Episcopal Church as an intruder, competing with other congregations for moral and financial support: they have welcomed it as an addition to the religious assets of the town. Here, as in Reedley, the automobile has increased the efficiency of the missionary, enabling him to minister in other towns in the county and to reach people otherwise inaccessible.

OIL AND MINING TOWNS

The west side of the San Joaquin Valley differs fundamentally from the irrigated east side. Long stretches of desert and alkali waste discourage the home seeker. Twenty years ago oil was discovered here and thousands of derricks looking from a distance like dark pine forests relieve the forbidding aspect of the barren miles. Modern towns with paved streets, brick business blocks and comfortable residences have sprung up at the bidding of the genie of the gas engine. How permanent these cities are, is a doubtful conjecture. Another decade or two may find the desert sand swallowing up the deserted structures. But while they last they have the same claim upon the Church as the less spectacular communities of the agricultural regions, a claim which thus far the Church has ignored. The problem is one of expense. Too far away from the main line of travel, and too widely separated from each other to be administered except by a resident priest in each town, the cost has hitherto

been prohibitive. In one town alone, Coalinga, has anything been done. With communities of undoubted permanence not yet occupied, it has been thought necessary to postpone a work which must derive its support almost wholly from the general Church. The reward of effort would not be in the satisfaction of laying the foundations of future parishes but only in the consciousness of ministering to a present need.

EL DORADO

The motive which brought the first flood of immigration to California was the acquisition of sudden wealth. This made the mountains the objective of every newcomer. San Francisco's only excuse for existence was as a port of entry and clearing house for the mines. It was "the city", to which every prospector looked for his outfit, whither he would go to exchange his dust for more portable wealth to carry home, or where he would resort for relaxation. To this day, as far away



FRESNO IN 1886

Our church is seen on a cross street about the center of the picture

as Nevada, as well as in the gulches of the Sierras, to go "below" or to go to "the city" means a journey to San Francisco. Its sudden leap into maturity reflected the importance of the mining centers, whose exaggerated dream of permanence gave to the metropolis a feverish activity which could not last. San Francisco itself might have become one of the ghost cities of the West had not the agricultural resources of the state contained the promise of a slower but more substantial prosperity.

When Bishop Kip reached the scene of his labors the problem of the Church was to occupy the mining towns. Two currents of travel flowed from the city to the hills: one through Sacramento to the northern mines, the other through Stockton to the southern diggings. A self-styled parish was organized in Stockton almost as soon as Trinity Church, San Francisco. Its first years of precarious life were followed by a steady growth which it has maintained. The town, admirably placed in the delta of the San Joaquin river, has reached an importance second to but few of the California cities. In its anxiety to go where it was most needed the Church made several false starts. Columbia in Tuolumne County claimed by its magic growth the services of a missionary and Saint Paul's "parish" was the result. Some dis-

agreement over the site selected, and the expectation of future increase in population led to the formation of a second parish, Saint Peter's, and at the next diocesan convention, delegates from both organizations were seated, and the unedifying reversal of the historical order was presented, of Saint Peter withstanding Saint Paul to his face. In another year both parishes and the town itself were erased from the map. Saint George's, Volcano, is remembered as another premature enterprise. Hid in the cañons throughout the mountain counties are the souvenirs of a day that is gone, pathetic reminders, with their decaying cabins and massive empty stone buildings, of unrealized hopes. The gold was not there, or the rich pockets were soon emptied. One day, when good roads have been built, and the filling up of the great valley below shall have forced the people upward, the fertility of the mountain meadows will again give a population to the hills.

The efforts of the Church to plant self-sustaining congregations among the gold miners was a failure. Nor have the people in the mountains ever been ministered to, adequately, by any religious body. In only one of the Calaveras towns has the district of San Joaquin a church building. Mokelumne Hill was the scene of great mining



CHURCH OF THE SAVIOUR, HANFORD

activity a half century ago. And still the children at recess amuse themselves by washing out gold in the school yard, and the old settlers prod in the gutters for nuggets after a rain. The population in the village and vicinity is said to have once been thirty thousand, but all but two hundred have escaped. The monthly services held by the visiting priests of our own and the Roman Communion afford the sole opportunities for public worship. What is needed for this and the other feeble communities of our western Appalachia is an old-fashioned circuit rider with the zeal and method of his Methodist prototype and the balanced judgment of the Churchman to traverse the by-paths of four counties. To such a man the traditional hospitality of the West would not be of-

fered, at least, not until he became exceedingly well known. The money for himself and his horse would have to be provided. Two thousand dollars a year would support him. The returns to the missionary treasury would be inconsiderable. The returns to the divine coffers in the form of new hopes and changed lives would be beyond human estimation.

The early ventures of the California Church were, however, often justified. The Rev. Mr. Gasmann was sent by Bishop Kip to Sonora, Tuolumne County, in 1857. The town, though smaller than its pioneers prophesied, has retained something of its former importance. The construction of a railroad, its selection as the county-seat, and in later years the development of the lumber industry in the pine forests behind it, have guaranteed its permanency. At the head of the village street, where the highway forks, the little red church built by Mr. Gasmann, surrounded with green lawn and shrubbery, still looks down on the community which it has blessed for sixty years. And Bishop Graves, beloved by his people here, as he was in the missionary district which he so ably administered, is rounding out a devoted ministry in the service of his mountain congregation.

INYO COUNTY

That portion of California lying east of the Sierras differs from the rest of the state physically, climatically and socially. Its average elevation is four thousand feet. Barren mountains divide its habitable part from the waste of Death Valley. Borax, soda, salt and metals with long names are samples of its yet scarcely discovered mineral wealth. On the west rises Mt. Whitney and the Saw Tooth range, a gray wall of granite, capped and streaked with perpetual ice. The Owens river gives life to the towns of

Bishop, Big Pine, Independence and Lone Pine, before emptying into the alkaline lake of the same name. The construction of the aqueduct, two hundred and fifty miles long, which carries the water from the river to the city of Los Angeles, has given an impetus to the settlement of this region. The iron towers of power lines tell of the energy stored up in the rapid streams fed by the snow. A single railroad, part of it narrow gauge, connects the county with the outside world, but the towns mentioned above



INDIAN BAND AT BISHOP

all antedated the railway and are situated from two to six miles away from it. To journey from the see city of the district to this isolated neighborhood requires a longer time and a heavier purse than does the trip from New York to Chicago. Until five years ago the interest of the Church in this section had been confined to a single visit of Bishop Nichols and the infrequent explorations of occasional priests from Nevada, but in October, 1915, the Rev. A. G. Denman, desert-broken by virtue of his residence as a layman at Randsburg, assumed the oversight of all this county. With headquarters at the northernmost point, Bishop, he travels each month along the line of the railway, stopping off at the centers, and bringing his itinerary to a close at the mining town of Randsburg, his former home, in the southeast corner of Kern County. His work is varied in character. At Bishop, in addition to the white congregation worshipping in a temporary chapel, he ministers to the Indians at the government school, where an informal service with much singing best meets the needs of his constituency. The music by the Indian band, which Mr. Denman has organized and directs, is rendered with enthusiasm if not always with accuracy. At Lone Pine the people are proud of their memorial church, the first of this Communion to be erected east of the Sierras. The

neighbors contributed generously and voluntarily to its construction and furnishing. An old pioneer placed in the corner stone a bar of silver which he himself had mined. Another contributed a set of tubular chimes. Others have added sundry articles of furniture, and the whole community is looking forward to Easter Day when the edifice will be consecrated. The welcome to the Church in all this region has been most cordial. Already one-half the stipend of the missionary has been provided, and it is expected that another year will see the Inyo County Mission self-supporting.

Mr. Denman's greatest need is an automobile. His travel expense account is very heavy. Indeed, the presentation of a fleet of a half dozen Fords to the district of San Joaquin would multiply the Church's ministrations in this part of California's back yard.

Only one-third of the residents are reported as being connected with any religious organization, and only one person in every one hundred and seventy-five is a communicant of the Episcopal Church. This section is developing very rapidly. Whether the million people to be domiciled here twenty-five years hence shall be heathen or Christian will depend partly upon the character of the immigration, largely upon the Church's response to the missionary challenge.



THE DIOCESAN SCHOOLBOYS DRESSED AS COWBOYS

A THEATRE TRANSFORMED INTO A CHAPEL

By the Reverend Franklin T. Osborn

The last illustrated article from Brazil appeared in the January, 1915, issue. We welcome the following story, not only because it brings Brazil again to the front, but also because it adds a new name to our list of contributors.



THE Reverend Amerigo Vespuci Cabral, rector of Trinity Church, Porto Alegre, invited me to accompany him on a visit to one of his mission stations, *São Francisco de Paula de Cima da Serra*

(Saint Francis of Paulina on Top of the Mountain), which is located at the southernmost end of the long plateau or serra of Eastern Brazil and eighty miles northeast of Porto Alegre.

We went by train to Taquara, traveling through a beautiful rolling country settled largely by German farmers and stockmen. Early the

next day we started on our twenty-five mile ride to our destination in the mountains. The small mules for our mounts had been furnished by Senhor Francisco Baptista, who has been from the beginning one of the main supporters of our work in that region. And his son brought them sixty-five miles to meet us, riding in all 180 miles for us. The whole day was spent in reaching the plateau, for the road was rough and steep in places, São Francisco having an elevation of 3,000 feet. On the way we saw many beautiful and interesting sights. The mountains, clothed in dense green herbage near us, stretched away in all directions and finally disappeared in bluish haze. The homes of the people ranged from neat cottages to mud huts without chimneys,



SOME OF THE MEN AT SAO FRANCISCO

window-glass, or floors. We met many wagons loaded with hay and grain and drawn usually by oxen or mules.

The tough forests which originally covered all that country have been cleared in places to make room for the tiny fields of corn, beans, potatoes and alfalfa, which seem to do very well wherever they have a chance, no matter how steep and rocky the land. The work is all done by hand. The beans, for instance, are threshed out by flails or, as I saw in one case, by foot, horses being used to tread them out. And the women do a large part of the field work. These primitive methods and the sight of hardwood trees being burned to clear the land indicate forcibly that much of this great land is in the same stage of development as were our middle western states a hundred years ago. The characteristic garb of the inhabitants is

shown by the accompanying illustration which shows some of the boys at our school in Porto Alegre dressed up as *gauchos* (cowboys).

Though it was mid-summer, yet we found it quite chilly when we reached the plateau; indeed, that night the thermometer went down to 7° (Cent.). But a warm reception awaited us at São Francisco, where, according to their custom, some of the (male) members of the congregation first shook my hands, then embraced me, and finally shook hands again, repeating the process on parting. After a good hot supper at the hotel, we went across the street to the church, *A Capella de Divina Benção* (Chapel of the Divine Blessing). This was formerly a theatre and is now in process of being transformed into a large, well furnished house of worship. It was purchased and furnished almost en-



PART OF THE WOMAN'S AUXILIARY

tirely by the members of the congregation. Most of these live on cattle ranches from four to forty miles distant and ride in on horseback, both men and women, prepared to stay in town until their missionary has to return to his other work.

This indicates not only their real interest in the Church, but also the many days and nights of traveling done by Mr. Cabral and Bishop Kinsolving on former trips gathering them together. The total number of confirmed persons is forty-four, a small number, but growing rapidly.

The air in the chapel was cold, there being no fire of course, but there was a perceptible rise in the temperature



IN THE SEATS OF THEIR ELDERS

when the service began, for everyone took an enthusiastic part in it. The singing was led by Senhor Oliveiros, their lay-reader. Brazilians are fond of music and sing heartily and I noticed several men intently reading hymns before services began. The attendance is often very large.

The next morning, we had a simple but touching celebration of the Holy Communion. At this service I had the pleasure of addressing the congregation through Mr. Cabral as interpreter. In the afternoon the Woman's Auxiliary met and reported having raised eighty *mil reis* (\$20) during the last two months. They voted to make a contribution to missionary work in the diocese and also to the general missionary work of the Church in other lands, showing that they have the true Christian spirit which considers the needs of others as well as their own pressing needs. During our stay of two days, those members of the congregation who were present raised more than eighty dollars for various Church purposes. A large proportion of them subscribed for the calendar and the paper published by the diocese.

One feature of this work that especially pleased and impressed me was the surprisingly large proportion of *men* in the congregation. Out of an attendance of nearly sixty the second night two-thirds were men! Wherever the true, manly Gospel and sole Mediatorship of Jesus Christ is preached, the men respond readily. These simple-hearted people show real appreciation and gratitude for any services we can give them and are loath to separate after services, for most of them get absolutely no religious instruction except what we give them.

The opportunity before our Church in this one community is typical of all Brazil. And the successful, aggressive, self-supporting work of our Church could be duplicated in a thousand communities if we but had the clergy to carry on the work.

A CHINESE NEW YEAR'S DAY

By Mary Latimer James

Doctor James has given so vivid a picture of conditions in the Church General Hospital, Wuchang, that every one of her readers will be the happier in being reminded again that enough money to complete the first section (\$39,000) had been received at the time the Executive Committee met on February 13, and that a telegram was sent authorizing this work to be begun.



NOW has been falling all night, heaping itself upon that of the past week, and the cold north wind, which began to visit us on Christmas Eve, whirls clouds of snow into every unprotected portion of our hospital.

Not only do flakes filter between the roof tiles everywhere to hide in unreachable lofts against the day when they can melt and soften a few more sections of our shattered ceilings, to thrust them in perilously large sections crashing to the floor, the snow flakes also, in whole regiments, bombard the brick stove in an angle of the shedlike passageway—that stove on which sit the cans of ice that should contain bath water and sterile water for surgical dressings.

Beyond this, with double fury, the maddened clouds of snow-flakes sweep into our kitchen-shed, defying the indefatigable efforts of our frozen cook to boil the breakfast rice for nurses, patients, and servants. Those who have done much cooking over a camp fire can picture the plight of this poor man, coaxing a fire to burn in an open brick stove, watered by snow flakes, and in vain trying to make water boil when incessant blasts of wind swoop off with what little heat he can produce. It is no wonder that he accosts me in despair early New Year's morning. I can tell you it requires all the powers at my command to re-

store him to a cooking state of mind. I condole with him from the depths of my heart and recount to him once more the prospect of the new hospital (an old fairy tale to his mind, alas!). Then at my wits' end I produce a star-spangled expanse of heavy blue cotton cloth which, two Christmases ago, formed the sky under which the angels sang to the shepherds. The stars had been affixed so firmly that they defied complete removal, and my frugal soul had grieved deeply, at first, over its inability to convert this perfectly good piece of cloth into garments for patients. However, when hot weather had come I had bethought myself of its possibilities as an awning, and for two summers patients have sat beneath its spangled shade. Now it proves equally useful as wind-shield for the kitchen. I must say I am shocked to mirth every time I look up at its starlit splendor in the midst of snow and the daylight of leaden skies; but the cook—noble soul—sees nothing humorous in its glory, but cheerfully crouching beneath its friendly shelter, produces meals for forty to fifty people a day. Fortunately in this extreme weather we do not have our full quota of patients.

The cook settled, New Year's day is further gladdened for Miss Dexter and me by an announcement from the laundryman that he wishes to work no longer. He is most cheerful and pleasant in communicating this information to us, but he firmly holds to his point. Dismal prospect for us, I

can tell you, for who will venture to take his place in such weather?

Then, as we turn to more strictly hospital matters, we find, of course, that everything freezable in the clinic, drug room and wards is solid, as for the past week. This freezing process includes the hands and feet of all the Chinese nurses and servants, as well as our own. We all cast envious eyes at the patients who can retreat beneath the bed clothes. Naturally, I make no inquiries about baths for patients too ill to get up and go to the bath-room, which is heated for a short time each day, unless it be about baths for the children in the two adjoining wards, where a diminutive stove burns for a few hours in the morning.

The nurses endeavor to dispense medicines, but alas, those in aqueous solution remain in the bottles, converted to ice. The mucilage, of course, is as solid as a rock, and the ink in similar condition. The bichloride solution, soon after it is made and distributed to the various basins standing in the wards and clinic, begins to freeze, first at the edges and then even

in the center. If a floor demands washing it is swiftly converted into a skating rink. Water accidentally spilled in the wards settles into one of the numerous depressions in the floor, if it does not find a hole to run down through, and freezes as a solid pool.

Everyone goes about work shivering and rubbing her hands, hoping that the sun, which deserted us Christmas Eve, may speedily return and put an end to this extreme weather. Just as I am so cold I think I can't get any colder, along comes a call to go to see a patient in her home, and there is need to plunge out into the storm.

Thus we begin the New Year, 1917. In our depression of spirit and body, Miss Dexter and I irresistibly think of that picture (isn't it Rossetti's?), which represents Hope sitting on the North Pole, harping blindfold on her one remaining string. Yes, one string is left us, and we try to keep up our courage as well as that of those around us, by harping on the possibility of possessing at least a usable section of our new building before the dawn of New Year's Day, 1918.

CHURCH GENERAL HOSPITAL, WUCHANG, CHINA

Statement to March 1st, 1917 (pledges not included)

Site	Estimated	Given	Needed
1st Section	\$30,000	\$17,000	\$13,000
Out Patients' Department.....	29,000	29,000	....
.....	10,000	10,000	....
Women's Wing	8,500	8,500	....
Men's Wing	8,500	2,637	5,863
Heating, etc.	11,000	11,000	....
Men's Side Nurses' House (Foreign)....	6,000	....	6,000
Women's Side Nurses' House (Foreign) ..	6,000	....	6,000
Chinese Men Nurses' House.....	5,000	3,000	2,000
Chinese Women Nurses' House.....	5,000	....	5,000
Man Doctor's House.....	4,000	4,000	....
Man Doctor's House.....	4,000	....	4,000
Women Doctor's House	4,000	....	4,000
Equipment	20,000	975	19,025
<hr/>			
	\$151,000	\$86,112	\$64,888
Architects' Fees	6,600	....	6,600
Grading	2,400	....	2,400
<hr/>			
	\$160,000	\$86,112	\$73,888



MRS. ROBERTS AND HER HOME AT WIND RIVER, WYOMING

CHRISTMAS WITH THE ARAPAHOS

By Margaretta S. Grider



IN a recent number of *THE SPIRIT OF MISSIONS* an excellent article appeared entitled "With Bishop Thomas in Wyoming"—giving a description of the Sun Dance of the Arapahoe Indians. I should like to tell

you about a Christmas service among these same people which it was my privilege to attend.* Saint Michael's Mission for Arapahoes is situated about eight miles from Wind River and Fort Washakie. The Arapahoe camps are scattered about in the direction of the mission. There is

a church a mile or two away from Saint Michael's, but it is much too small to hold the people on the occasion of one of the big gatherings, and the only place available is the council house. It is an enchanting spot in summer. The miles of sage-brush prairie are bounded on the north by the Saw Tooth Branch of the Wind River Rockies. The Washakie Needles can usually be seen in this land of Wyoming sunshine. As one drives or rides over the prairies, drinking in the impressive scene, one pauses to listen to the song of the meadow-lark by which the stillness is broken. The road winds through stretches of sage-brush prairie, broken by glimpses of the Little Wind River, varied in spots with trees and bushes, particularly lovely in their autumn foliage.

*See letter from Mr. Roberts, page 279.



A SMALL INDIAN GATHERING AT FORT WASHAKIE, WYOMING, IN SUMMER

The scene on Christmas Day was a very different one. It has been a long cold winter with frequent snows. A blizzard raged and it was below zero when we started out from Wind River, where we had been spending several days in preparing for Christmas, as all our mail and freight comes there.

Miss Brotherton, on her white horse, with a piece of holly (so rare out here) stuck in her fur cap, was a picture of youthful spirits. Miss Ross and the writer, muffled up to their eyes and accompanied by hot-water bottles, drove a faithful and willing steed, "Happy"—slow but sure. As we approached the meeting place we saw many tents looming up through the thick snow that was falling, and the dogs greeted us with much barking. The council house is a large log building, with no chinking. It is heated by a fire of big logs, the smoke of which goes out of the uncovered roof. This heat was augmented by small stoves at the corners of the building. Near by, on the floor, which had been covered with straw, sat the Indians, the men on one side, the women on the other, according to their custom. As we went about wishing our friends "Merry

Christmas", the Reverend Mr. Roberts arrived. How I wish, good readers, I could give you a picture of this man-of-God who has served his people for nearly forty years, as he looked that morning. His hair and beard were covered with icicles and he seemed so numb and cold we were afraid he was frozen, but after standing awhile by the log-fire, he assured us he was all right, and proceeded to prepare for the service. Several baptisms preceded the service of Holy Communion. We had taken our few rugs from the wagon and spread them on the ground in front of an improvised box which took the place of an altar. The snow filtered down upon the celebrant and the two hundred people who were gathered for the service. The storm increased in violence and the bitter winds blew. As the service went on the Indians came and went, replenishing the central fire, but the heat was in no way sufficient to keep us warm, and the ground where we knelt was wet with the falling snow. Mr. Roberts talked to the people about the great privilege of receiving the gift of the Holy Communion on that day, and of the long journey some of them had

taken to meet their Lord—all of which was interpreted to the people by our faithful catechist, Herbert Welsh.

After the workers had made their communion, the people came forward, the women first, and then rows of men. The service over, the missionaries shook the snow and mud from their rugs and were bundled into their teams by some of the boys and started on their ten-mile journey home, but the Indians remained for the feast provided by the bishop and Mr. Roberts. There were many interesting characters among those present; perhaps the most picturesque was Eagle Head, who had been in his day a mighty warrior, the last survivor of the Custer massacre. The service is usually fol-

lowed by the distribution of gifts, but on account of the freight complications the boxes sent by kind friends in the East had not yet arrived, and this announcement was made by the interpreter. An encouraging feature of the service was the offering taken by the Indians themselves.

When you who read are inclined to find fault with the inconveniences of your own home churches, the inadequacy of the heating-plant, the hardness of the seats and the poor music, try to think of these people of the plains in their simple worship undaunted by wind and weather, gladly coming together in such a place. Some of us were reminded of the Manger, as we never had been before.

SUMMER VISITORS TO ALASKA

By the Reverend H. Hope Lumpkin

Those of our readers who contemplate seeing Alaska this summer will be especially interested in Mr. Lumpkin's article, and we trust that it may persuade some to go on in from the coast and catch a glimpse of the "inside".



TO us who are actually in the field, the advance guard for the Church in her work, one of the first things that we have brought home to us is the fact that our people at home, the ones who occupy the supply base, have so little real knowledge of the facts at the front. It is not that there is any official censor of the news of the battle line, but it is just one of those impossible things for them to realize just what we are really trying to do in our several fields. We know that we have their sympathy; that has been manifested too many times and in too many real ways for us to doubt the fact. We know that we have their help; all that is done is carried on

simply and solely by the fact that the ones at home make it possible to do so. Even so, they cannot understand and know our work and problems because they cannot see them. And no matter how gifted a speaker and lecturer may go among them and tell them of it, it is just the same an almost improbable thing that the real state of the case can be conveyed to them.

The past summer, therefore, in Alaska brought a newer thing to this portion of the Church. For among the boatloads of visitors and tourists who came to this northern land, came also many of the good friends of the work, who for years have been interested students of the Alaskan mission, who now came to see for themselves what before they had read about, or had heard from the lecturers of the



FOURTH OF JULY AT FAIRBANKS

Fairbanks is on an island. The picture is taken from the Fairbanks side of the bridge

Mission Board. Some, indeed many of them, did not come to the interior, but only made the trip out along the coast. But a number did brave the trip to this interior country, and found it was not so bad a journey after all. One speaker—not among the Church's visitors—confessed that he had brought all his winter underclothes and other things to keep warm, but he also said, that when the thermometer went up to ninety-five degrees in the shade, he packed them away till another time.

The writer has one group especially in mind, who landed at Fairbanks in the early morning, the Fourth of July. A most delightful group to meet and know, and a group we found it mighty hard to part from. As I recall, it was about one of the clock in the morning when the *Alaska* steamed into the river port of Fairbanks. Daylight, of course, but still a time for people to be in bed. But the town was crowded with Fourth of July visitors from the surrounding creeks, and so it was deemed best to try to secure rooms

immediately. But the search was in vain. If this should catch the eye of any of those who arrived at that hour, they will well remember how we walked from one hotel to the other trying to secure rooms, and how after a weary search, the officials of the boat line made the arrangement to permit their passengers to stay on board the boat, which was a big help, and also gave nice, cool, airy rooms.

They were a mighty big help, these visitors of ours. They showed a deep and abiding interest in everything—all of the work of the Church in Fairbanks, the Reading Room, the distribution of magazines, and anything else that showed what the Church was doing. They were willing to go anywhere that we carried them, and wanted to be made a part of the town while they were here. Fourth of July celebrations are much the same always in Fairbanks, but there are some features to be seen, and so we saw that those features were shown, and any other of the available attractions of

the interior. Naturally, we felt that we had Fourth of July and Christmas and New Year's all rolled into one, for it was good to have these friends with us. And it was the same always, with any of our Church people who came through. They were interested and showed it, and how can we help feeling that we have truer friends than ever, in that we have those who have seen and know what we are trying to do in this part of the Church's work.

Again, later in the summer, we had the pleasure of a visit from one who could come to us, we felt, in an official capacity, even though it were only on a summer visit, the Reverend Lester Bradner, Ph.D., of the General Board of Religious Education, who was traveling through Alaska with his son William. It was a double pleasure to the writer of this article to meet Dr. Bradner, for some years ago, in the home diocese, Dr. Bradner came in the interests of Sunday-school work, and gave a series of most helpful lectures at the diocesan Sunday-school convention. Whether Dr. Bradner has ever forgiven his Alaskan guide for the number of things he "steered" him into, it is hard to say, but at any rate he took them all with a smiling face. The reader can realize their variety, when told that it included three addresses in Fairbanks—which were well attended—one in one of the typical creek towns, where the service was advertised the night before on the screen at the moving picture show, and which brought out a good attendance, a week with Alaskan Boy Scouts on a camp, a trip down into a mine to see the underground workings, and an opportunity to see how well he could "pan" some pay gravel. There were probably several other things, but this will show the variety. It was splendid to have him in this far-away section of the Church's work, for we get hungry to see workers from the Outside, and



"GOING DOWN"

The bucket which brings the thawed earth to the surface is used as a passenger elevator

to feel that actual, vital touch with the working Church in the States.

It may perhaps seem little to you who read of this, the coming of these friends to Alaska. But to us who are here it was an event, and one that we hailed, and that we look back upon with real regret that it had to be for so-short a time. Surely, if more of the rank and file of the Church could thus visit the fields of missionary endeavor, and see what are the opportunities, what are the drawbacks, what are the problems, what are the failures, there would be a more deeply genuine interest in the Church's Mission, and an intelligent desire to help where help is most needed, and a consciousness after going home of the real nearness of every mission field to the corporate life of the Church.



A BUNGALOW BUILT TO A KNOCKER

DOWN in the Ragged Mountains of Virginia there is a very interesting neighborhood work at Ivy Depot. The name of the mission is Saint John's. A note, less than a column in length, which appeared some time ago in *THE SPIRIT OF MISSIONS*, brought to the attention of our readers the need of a building, and at the request of the missionary in charge we printed the appeal for a bungalow to be built to a door knocker.

To the Editor of THE SPIRIT OF MISSIONS:

In the August number of *THE SPIRIT OF MISSIONS* you very kindly published an appeal for us that a bungalow be built on to a door knocker. The enclosed picture shows the result of that appeal. It speaks well for the way *THE SPIRIT OF MISSIONS* is read, for we had a speedy response and received help from all parts of the country, from Maine to Florida and as far east as the Philippine Islands. Not only money but furnishings for the bungalow have been received.

Thanking you again for your great help, believe me,

Most gratefully yours,

ANNA COLESBERRY WILLIAMSON.

The appeal has been answered, as you can see from the above letter and the picture which accompanied it. Another demonstration has been made of the fact that a great many small efforts lead to a large and satisfactory result. We take this occasion to thank the many readers of *THE SPIRIT OF MISSIONS* who had part in this work and to congratulate them on the hearty response made. The old story of the mighty locomotive which laughed at the tiny snowflake, but was finally brought to a standstill in the drift, is an allegory describing many a triumph over difficulty on the mission field. A result which no one of us could have attained alone is accomplished by many people, every one doing a little.

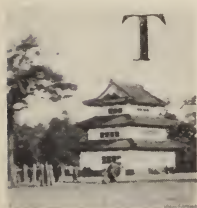


THE HIDDEN CHURCH

A HIDDEN CHURCH

By the Reverend Shirley H. Nichols

Hirosaki is in the extreme northern portion of the district of Tokyo—which means also in the extreme north of the island of Nippon—almost four hundred miles from the city of Tokyo. Our mission work in Hirosaki was begun in 1898, but the equipment has never been made complete. At the last report the total value of our mission property there was \$6,600.



THE casual visitor to Hirosaki would never know it; many a resident of Hirosaki does not know it, but there is an Episcopal Church there. Located on a side street just one block long, so humble in appearance as not to catch the eye of passers-by, and quite overshadowed by the missionary's residence on one side and by the native deacon's house on the other, the building seems designed to make the cross upon its roof as inconspicuous as possible.

But come inside with me. In the tiny *genkwan* (entrance) you must take off your shoes and place them on a shelf provided for the purpose. You enter then an oblong room, twenty by ten feet, with a large *hibachi* (firebox) in the center and a table and two benches by the windows. This is the "parish house" where supposedly Woman's Auxiliary, Sunday-school and various other meetings should be held.

The far wall of this room is made of four sliding paper doors. Pushing one of these aside you enter the church. The body of the church is perhaps twice the size of the parish house, and



ONE OF THE PRINCIPAL STREETS OF HIROSAKI

is furnished with simple benches. As it is winter, a bulky sheet-iron stove will be standing in the center of the room. The chancel is raised only one step above the body of the church for the ceiling is so low that even one step makes a well-proportioned altar or reredos impossible. The altar and two prayer-desks fill the chancel to capacity. And I am sure you will wonder what sort of a man he was who planned a chancel without a ray of daylight in it. But by inquiry you may learn that the missionary who arranged this church some fifteen years ago began, not with clear ground, and a good plan, and means to execute it, but with an already old building which was previously used as a billiard hall! Honesty demands that we give him credit for accomplishing much with a very little.

But Christians can worship God, whatever their surroundings. They may also, in proportion to their own sincerity, make the humblest worship a source of blessing to unbelieving witnesses. So it has been in Hiroaki. One young man, not yet a Christian, became so regular an attendant at services that I made an opportunity to talk with him about his attitude to Christ and His teaching. The sum

of his replies was: "I do not understand" or "I do not believe." "Then why do you join in the services so regularly?" I asked. He replied without hesitation: "Because I do know that merely to be there does me good." Only that was a great deal, but that was not all. The young man soon came both to understand and to believe the Gospel of Christ, and asked to be baptized.

Now one of the practical duties of a Christian man in Japan is to marry a Christian woman, and in our talks preparatory to baptism the young man was taught this, and recognized it as his own duty. A week before the time set for his baptism a letter from home informed him that his people were arranging a match for him with a non-Christian girl. He thought deeply about the predicament and made inquiry as to his legal rights in the matter. He learned that he could refuse to marry as his guardian wished, but could not legally marry according to his own wishes and contrary to his guardian's until he should be thirty. That meant that quite probably he would have to wait eight years, but he decided to do so if necessary, and so declined his guardian's proposal, stating the reason. Later he was bap-



VIEW FROM THE BATTLEMENTS OF HIROSAKI CASTLE

tized and confirmed. Three times within a year his guardian pressed the same proposal upon him and each time he declined. But a fourth time proved too much for his endurance, and he came to me one day with the simple announcement that he was going to marry the non-Christian.

There will probably be misunderstanding and divergence of opinion among my readers as to the advisability of marriages between Christians and non-Christians, and also as to the right and wrong of it. I do not desire here to debate these questions, but simply to call attention to the very interesting history of a young Christian who had chosen one course as God's way for him, and met great obstacles in trying to follow it.

Needless to say I tried to persuade him to stand firmly for what he had recognized as his duty. But in the midst of the conversation his naturally hot temper boiled over, and he not only quitted my company, but also left the town and the church, and returned to his home town to be married at the earliest convenient time.

I feared that his Christian career was ended; my endeavors seemed to have failed. But a far greater Power was at work. Since then I have heard that the proposed match is broken and the young man, apparently with his guardian's consent, has requested Christian friends to find him a Christian wife. The young man evidently has a conscience which is both strong and fundamentally Christian. This is but one instance of many that have occurred in Hirosaki.

A group of Christians which has been able, under God, so to introduce men and women to their Saviour that they become able to overcome not only the opposition of others, but even their own tempers, is a congregation worth helping. Moreover, the tasks which lie before that congregation are closely knit up with the future of the Church in Japan. The chief of those tasks is to make the Saviour and His call known to their neighbors, so that more and more men may enter into the joy of His service. And in Hirosaki this purely missionary—i. e. purely expan-

sive—work faces peculiar difficulties and an unusual opportunity.

Hirosaki is the home of a large number of fine old families who were the leaders and the knights of the old Tsugaru clan. These families are deeply conservative, of course, but among them have been found great leaders, not only in politics, but in religious matters. And again, Hirosaki in these days is the headquarters of a whole division of the Imperial army. That means that there are hundreds of officers in the city, and they are men who wield great influence in the councils of the nation today.

At present, by virtue of their personal power, these men, like Saul of Tarsus long ago, are the chief opponents of the Gospel, but they are also, potentially, great Christian leaders. Somehow they must be won for Christ's service. A beginning has been made by the good examples of the Christians and by the preaching of

their ministers. But, one thing is clear: the more clearly one of these men grasps the Christian idea of One, True God—the more deeply he is touched by it—just so much the stranger it seems to him that the House of God in Hirosaki should be such a dilapidated, inadequate thing. Such men know how to do honor to great men, to say nothing of "the gods," and they rightly expect that the House of Him who is God of God, and Light of Light, shall in some small degree suggest His majesty. Not merely because we want such men for Christian leaders in Japan, but because there ought to be a church in Hirosaki worthy of His name, and in order that our equipment may *reinforce*, not contradict, our teaching, we are trying to raise money to build a new church on a fine corner lot which we own.

We need \$5,000, of which we have received about \$600.



SAINT ANDREW'S CHURCH, AOMORI

A building such as this would help Hirosaki to find the Church



CLERGY AND CHOIR ON THE DAY OF CONSECRATION

The clergy are (from left to right): Archdeacon Brydon, the Reverend Churchill J. Gibson, Archdeacon Phillips, the Reverend J. T. Jeffrey (the rector), the Reverend Robert J. Johnson

SAINT MARY'S MEMORIAL CHURCH

IN MEMORY OF THE BELOVED COLORED "MAMMIES" OF THE SOUTH

By Annie C. Moore

Some weeks ago the Church press generally called attention to the consecration of Saint Mary's Memorial Church, Berryville, Virginia. The story is so unique that at our request the following article has been written describing this experiment in "Home Missions".

HOW IT CAME TO BE

THERE is a dear old Southern lady who has been wedded to the work of the Master these many years, mainly among His most neglected children in this so-called Christian land. When I first met her six years ago she was trying to help the colored people about her to build a small church.

Years ago a washerwoman, Fannie Massie, had promised to give a lot adjoining her home place, for an Episcopal church for colored people, and she wanted it called "Saint Mary's". Fannie had collected about thirty dollars from white friends mainly, and had almost as much in the bank from the work of herself and friends. I came to a knowledge of this effort while looking for a colored woman or man who



SAINT MARY'S MEMORIAL CHURCH,
BERRYVILLE, VIRGINIA

could play the organ and would help me to influence a lot of colored boys to keep off the streets of our town on Sunday afternoons. I did not find the woman or man I looked for, but I did find the well-formed purpose of these two Christians and a few others, and I instantly joined in with them.

The money for the church came but slowly. I began to fear that my old-new friend would be called up higher before her longing could be realized. One night I lay awake missing, and yearning for, my mammy to rub my tired feet and hands, as of old. I got up, and stealing into the library I wrote an appeal to the men and women who had been nursed by a colored mammy upon whose headstone could be inscribed in all truth, "Faithful unto death". I asked that if they loved her as I loved mine, would they send a quarter, a dollar, or what they could, to the rector of our town to build a church and help uplift the living in memory of the dead.

These women and men responded nobly and freely. The church is a reality. The dear white-haired old

lady and the tired washerwoman were in the glad congregation that took part in a consecration service never to be forgotten.

THE CONSECRATION

The nineteenth of September, 1916, must be held in blessed memory as a hallowed day of prayer and praise by those who were present at the consecration of Saint Mary's Memorial Church, Berryville. Bishop Brown, the coadjutor of the diocese, seven white and three negro clergy were in attendance. The latter were the Rev. J. T. Jeffrey, a graduate of the Bishop Payne Divinity School, who has been in charge of the mission for the last three years; Archdeacon Phillips of Pennsylvania and the Rev. Robert J. Johnson of Charlestown, W. Va., who brought his well-trained vested choir of about twenty voices. The Holy Communion was administered by Bishop Brown, assisted by the minister-in-charge. In the chancel were the following: The Rev. Churchill J. Gibson of Luray, Dr. William D. Smith of Winchester, the Revs. R. C. Cowling of Wickliffe and W. Nelson Meade of Tappahannock—the latter a grandson of the great Bishop Meade—and the Ven. G. McLaren Brydon, archdeacon of the colored work in Virginia.

All the money to build this church of concrete and to furnish it was sent by white women and men as a token of grateful love for those dear souls who were faithful unto death to their white charges and to the service of women and men who owned their bodies. Thanks be to Almighty God that many of these white women and men were made His instruments to instill into those humble hearts and lives knowledge of the love of Christ Jesus, and truly did they hold fast to that priceless gift. God grant that the negroes of today may prove themselves worthy of such noble ancestors, a type that the world can never see again, a people to be no more!

TWO CHINESE YOUNG MEN

THEIR OWN STORY

As Told by the Reverend A. S. Cooper

Ichang is in the western part of the district of Hankow and just about the center of the Chinese Empire. It is the farthest of all our missions from the home base and is an important shipping point on the Yang-tsze Kiang. Recently an unprecedented growth has taken place outside the old city wall on a strip of land which was not used for business purposes before. New activities in business and professional life have attracted many intelligent young men—and the proposed railroad construction will attract many more—who have of necessity been cast into a veritable maelstrom of temptation and vice. To meet this situation the Church has organized a club for young men, even though it meant using the only reception room which Huntington School possessed—and a reception room is an imperative requirement in any home or institution in China. But this solution can be but a temporary one as the good work of the club is necessarily very limited thereby. A building is a necessity if the condition is to be at all adequately met. The attitude of the men themselves is delightfully pictured in the following stories as told by two of them.

WANG TEH HSIEN—HIS STORY



ONE hot summer night when the *Ku Hsien Sen* (Ku, Cooper; Hsien Sen, Mr.) was alone, Mrs. Cooper having gone to Kuling, I went around to see him.

He talked to me about the kind of homes people live in in America. How each family has its own house and how the windows give light and air to each room and look out upon the street or yard. I am a clerk in the post office and have been promoted again and again until now I am almost the head Chinese clerk. My salary is good. In a country where five dollars a month is a good average salary for a clerk, I get thirty dollars a month. My wife and I with our two children live in three rooms in a big Chinese house. There are eighteen more people, three families, in the same house, and we all use the same reception room. It is dif-

ficult for me to have my friends in to see me. If they come often my neighbors complain, and then according to our Chinese custom when a male guest comes the women of the family all have to disappear.

When the *Ku Hsien Sen* told me how people live in America I thought I would like to have such a home and to have it cozy and private with my wife and children. The only windows in our house look out into the courtyard in the center of the building and all the rooms are dark and badly ventilated. The courtyard is small and we haven't so much as a square-foot of ground in which to plant flowers or vegetables. Our children play on our uncarpeted floors or in the dark, damp courtyard. Sometimes they go outside the door into the narrow, crowded street where coolies carrying heavy loads suspended from a carrying-pole and *rickshas* are a danger to them.

Truly I am thankful that I am a Christian and believe in a good God who sends His guardian angels to care for the little children. One of my

neighbors does not believe in God, but in spirits who want to harm his children and snatch away their life, and to deceive these spirits he calls his first child *Ko*, "dog", and the second by the classic literary term for dog, we might say, *Chuen*, "canine".

One day *Ku Hsien Sen* talked to me about forming a club for young men who had been educated in mission schools in China or in foreign countries, the Chinese young men of ideals and aspirations. He said we would try to have some cheerful rooms with pictures and curtains, chairs and tables, and that he would write to Miss Wood at Wuchang and ask for a Boone University loan library, and that we could have games and newspapers, and that the club would be open every night.

The idea seemed to me a splendid one although I am often busy in the evenings. Some evenings I give our postmaster, who is a foreigner, lessons in Chinese, and oftentimes my work keeps me. But when I can be free, just such a club as *Ku Hsien Sen* proposed would suit me. And when he said we would organize with a few members and asked me to be the secretary, although I was busy, I was glad to do it. I typed the rules of the club and the notices and made out a list of the books that came from Boone and acted as librarian. I often drop in at the club about five o'clock to see the newspapers, and in spite of my busy evenings I come each Thursday night—which we call club night—when we are sure to meet all the other members.

LI PING CHOW—HIS STORY



I ONCE studied in Huntington School and spent two years in Japan but I never cared for books, and yet you would be surprised to see what good drawings I can make. Just now I am drawing plans for

the new Bank of China building which is to be built on the South Gate Street.

My father is very rich and was formerly the president of the Ichang Chamber of Commerce, but in spite of having all this money we live back of a rice shop that belongs to my father and have no floors in our house. My father has "lots of pull" and some time ago he got me a city contract for \$1,500 which cost me a few hundred to do. This contract was in connection with the new streets that are being laid out in that section of Ichang where the graves had been removed.

About this time *Ku Hsien Sen* of the American Church Mission used to come to see my father and asked him to help him buy a tract of the old grave land. Father was willing to do this for he had often been to Huntington School at track meets and on sports day. I think *Ku Hsien Sen* saw that I loved my baby son. Anyhow he was always kind to me and spoke pleasantly to me, and one day when *Wang Teh Hsien* of the post office asked me around to the club which he was starting, I was glad to go. It certainly was a new idea to me. I had always gone to restaurants and tea-houses where there is so much noise and dirt, and then the coarse jests and gambling and singing-girls disgusted me. I found a clean, attractive room with posters and pictures on the whitewashed walls. One table was filled with newspapers, and I must say I enjoyed the picture supplements—they gave you more news than the newspaper itself. There were



THE MEI HUA CLUB

This picture was taken immediately before Mr. Cooper left for America. The two men at the extreme right and the one standing in the front row about the center are three of the patrons of the club. The first is Li Ping Chow's father and a former president of the Ichang Chamber of Commerce; the second and third are merchants in Ichang. Counting up the front row, Wang Teh Hsien is the fourth; counting up the back row, Li Ping Chow is the fifth. The Reverend Lin Yu Lin is behind and to the left of Wang Teh Hsien.

two other tables where we played games, and *Ku Hsien Sen* was teaching *Tu Wen Chin* of the railroad to play foreign chess. I am very fond of Chinese chess and right away I was interested and wanted to learn the foreign game.

There was a bookcase with about fifty volumes of English books. I am very sorry I have never learned that language. Almost all my friends speak English but when I was at school I simply could not apply myself. But then there were at the club fifty volumes of Chinese books with the most fascinating titles. I suppose many of them were translated from foreign languages, for I never heard of such Chinese books before. I did enjoy that evening and when *Wang Teh Hsien*, the day after, asked me if I would like to become a member of the club, I said I should, and asked him to see my friend *Tin Fu San*, for I knew he would like to join too.

So I and several of my friends joined the club and liked it very much. We like the teachers in Huntington School and *Wang Teh Hsien*, although they belong to foreign religion. And the Rev. *Lin Yu Lin* we like too. He never uses bad language nor tells coarse jokes, but is always cheerful and ready for fun. Unlike my old boyhood teacher, who was a strict Confucianist, he strongly discounts anything really wrong and I somehow dread his rebuke as much as I enjoy his smile. In fact I never saw anybody look just like him. His face is different from that of any Chinese man I ever knew.

I come to the club oftener than any one else. I never am what you might call busy, and so have much spare time. Since I have belonged to the club I have been seldom at the restaurants and only go when I am obliged to accept the invitation of a friend, and even then I do not enjoy the coarse



THE WATERFRONT AT ICHANG IN SUMMER

In winter at low water there is a stretch of mud beach several hundred feet wide

jests and the singing of the *geisha* girls as I once did.

We hope that when the *Ku Hsien Sen* comes back from America we may have a proper club building. There are many more of my friends who would like to join the club. I am rich enough to build one myself but then Confucius and Buddha were teachers and philosophers. They did not go

about meddling in other people's affairs, trying to do them good. So why should I build a club house for all the other young men of Ichang?

The other day I heard a missionary preaching, and he kept saying: "Am I my brother's keeper?" It all seems very strange to me, but then I do like the club and all the people there.

THE need for this work in Ichang was brought to the attention of the Executive Committee of the Board of Missions at its meeting in December, 1916. On the urgent request of Bishop Roots, an appeal up to eleven thousand dollars was authorized to build and equip a club house and hostel for the use of these young men. The Reverend A. S. Cooper is in charge of this work and while on furlough is trying to raise this sum. Any special inquiries addressed to him at the Church Missions House, 281 Fourth Avenue, New York, will be gladly answered.



"THE TREE" IS BEGINNING TO GROW AT SAINT ELIZABETH'S

DAY BY DAY AT SAINT ELIZABETH'S

By Gertrude J. Baker, Deaconess



ICAN find every place in the prayer book except the Penitentiary Office," said a Saint Elizabeth's boy one morning as he was about to prepare his Sunday-school lesson. Familiarity with the

Bible, the prayer book and hymnal are taken for granted, so Joseph, aged eleven, received help at once.

The aim of Saint Elizabeth's School, situated at Wakpala, South Dakota, is to give Dakota children the privilege of living in a happy, wholesome, simple home where Christianity is life, rather than doctrine. The children gather in the schoolroom every morning for worship and all who can read have bibles and read aloud the lectionary for the day. After prayers, and singing canticle and hymns, boys and girls go to the dormitories for bed-making and then report for the special work to which they are detailed. Three go to the kitchen—that most im-

portant place—where they prepare all the meals for the day. This department is in charge of a skillful teacher of domestic science. Every Monday night she gives a simple lecture to the girls, which is demonstrated during the week in the kitchen. In the dining room and elsewhere all is activity to have the rooms in perfect order before nine o'clock when classes begin.

Out of doors one finds the boys milking cows, cleaning the barn, feeding the chickens, bringing wood and coal, making repairs. Two days each week are spent in the laundry, and even the seven-year old boys know how to use plumbers' force pumps as washing machines.

At nine each morning, with hair brushed, faces and hands shining, every one is ready for the classes. We have only one teacher in the schoolroom so she has assistance from the girls' and boys' directresses, from guests, from all who can help. Classes are held at night in Church history; music, basketry, hygiene, etc.

The little children go to the school-room each morning and learn to speak English, then to read it. Some of them come from homes where nothing has been done to make them independent. They have never learned to dress themselves, nor to bathe. Children have come to us who had a great fear of a staircase—oh! the joy of being allowed to play on the stairs, once that fear is passed! Few of them eat when first seated at a table in the dining-room. Few know any English. So, when they reach the school-room all is very strange. But play, so natural to all children, is the great teacher, and soon all are playing together and working too. It is most interesting to see how much more the children play now than they did a few years ago—and how much more they know.

While the little boys and girls are in school the older ones are doing their respective chores. Mending of clothing and all household furnishings is in charge of the boys' and girls' directresses. I wish you might follow them about from six in the morning, when

they call the children who are on duty before breakfast, until they are ready to sit down at nine with the sewing classes! Some day we shall attach a pedometer to them so we can measure the miles and estimate the speed at which they travel. What have they been doing? Oh! just seeing that Eliza has her hair brushed, that John washed *all* of his face, that Amelia did not hide the buttonhook and that Henry laced his boots. And after chapel they were upstairs for bed-making and sweeping, and downstairs at the same time for the care of thirty lamps and twelve stoves.

This country is dark as well as cold. We have not quite ten hours of daylight in midwinter, and we have extreme cold and bitter winds sometimes. But the country is very beautiful. Sunrise and sunset, prairie and buttes, sunlight and starlight, are always ready to charm one. And the children are so ready to return in kind, just what they receive. To quote Bishop Brent; "they have the capacity, they respond if given the opportunity."



DEACONESS BAKER AND SOME OF HER CHARGES



MORNING CHOIR

WE were told last August of a New Mexico county that may become a parish. Those of you who read Mr. Eckel's article will remember his speaking of Mesilla Park as the center of activity and the meeting place of that first gathering of Churchwomen. The town itself is of added interest to us because of the State College there. The accompanying pictures were sent us by the Reverend Hunter Lewis, missionary-in-charge of that section of the country which centers in Mesilla Park. We are glad to publish them as a sort of sequel to our former article, for they illustrate the excellent way in which Saint James' Church is serving the people and at the same time being served. The peculiar problem before the Church in the West is made the more difficult to solve by the fact that in many, many places only occasional services can be held. From all accounts, the busy missionary at Mesilla Park is no exception to the rule which bids the Western parson spread himself out over as much territory as possible, in order that many more people may have at least an occasional service. But in enlisting the talents and the interests of the students, he has done the Church and the people—but most of all the students themselves—a great service. Many a young man and woman has there learned the joy of service, and the fact that, working together, we can accomplish great things.



EVENING CHOIR

THE FORWARD MOVEMENT

THE BOARD OF MISSIONS at its meeting in December, 1916, felt that it was necessary to take a decided step forward and to use every means possible to introduce the Every Member Canvass and the Duplex Envelope in every parish in the Church.

It appropriated \$25,000 to push the matter and to secure the services of as many expert agents as possible.

As a result of this the Reverend L. G. Wood, formerly rector of Saint Luke's Church, Charleston, South Carolina, who had been giving his services for some time in the missionary campaigns conducted by Dr. Patton, secretary of the Province of Sevanee, was asked to give his whole time to this work. He consented, and resigned his parish January first and has been conducting campaigns in the South ever since.

The missionary committee of the diocese of Washington felt that it would like to have a man give his whole time to work in the diocese. They believed so much in their plan that they offered to pay half the salary and traveling expenses of a man if the Board of Missions would pay the other half. The Board agreed, and the Reverend D. W. Curran has been appointed to do this work in the Province of Washington, but for the first year at least within the diocese of Washington. He began his work March first.

The Reverend Mr. Hicks, secretary of the Province of Washington, announces that through the generosity of a friend of the missionary work in the province a sufficient sum has been placed in his possession to engage the services of the Reverend Horace W. Stowell, so that he may give his whole

time to the conducting of missionary campaigns in the province.

Why would it not be a good thing for every diocese to have its expert agent to conduct missionary campaigns in every parish in the diocese? We believe that the results would more than justify the small expense involved. These results are not only financial but touch every department of the parish life.

Arrangements have just been completed for a city-wide missionary campaign of all our churches in Baltimore, Maryland, beginning April 29, to be conducted by Dr. Patton and Mr. Wood.

Taken at random from the reports that come to the desk of the Forward Movement Department showing results of the canvasses in different parishes, the following is an example:

Saint Chrysostom's in Quincy, Massachusetts, with 351 communicants, made the canvass on December 10, 1916, with a canvassing committee of twenty. Before the canvass they had forty-two subscribers to parish expenses and five to missions, and the total amount subscribed was \$757 for parish expenses and \$23 for missions.

The canvass resulted in an *increase* of 211 subscribers for the parish and sixty-eight for missions. \$1,871 increase was made in the subscriptions for parish expenses and \$265 increase for missions. The apportionment for general missions is \$181 and for diocesan missions \$98.

This is the first canvass made and they intend to have a renewal every year. The pews are free in this church.

How Our Church Came to Our Country

XIX. HOW OUR CHURCH CAME TO VERMONT

By Kathleen Hore

SCIENTISTS who make a study of the influence of environment on men might well draw an argument from the early history of Vermont. From the old Green Mountain State have come forth many who have been foremost in the councils of Church and State, the sons of those first settlers who, as rugged and enduring as the everlasting hills among which they lived, stood four-square and unshaken for their right to their two most precious possessions—liberty and the religion of their forefathers. Their struggle for the latter, only, comes within the province of this article, and for lack of space many honored names have perforce been omitted.

I. Colonial Days

The story of the Church in Vermont begins with that Colonial governor immortalized by Longfellow, Wentworth of New Hampshire. Being a Churchman, he determined to endow the Church in his state, with its territorial appendage, Vermont, from the public lands. A half-section in each township was set apart and divided into four "rights": one for the Society for the Propagation of the Gospel, one for the first settled minister of the Gospel, one for a glebe for the use of the Church, and the fourth for a school, but says Caswall, "the people from whom the surveyors were taken being hostile, the sections were located in swamps, on mountain tops,

and in the bottoms of lakes, so that little else came of it but the ill-will of the Church." The S. P. G. accepted the donations made them and some of its missionaries made hurried trips into the "New Hampshire Grants" as they were called.

But the honor of planting the Church in Vermont, and of fostering it through many years, belongs to the laity. Early in the eighteenth century Captain Jehiel Hawley settled in Arlington, on the western slope of the Green Mountains, and built the first frame house there. In that house, which stood and was used as a rectory until 1845, Captain Hawley assembled the people of the surrounding country, Sunday after Sunday, for public worship, reading the services of the Church of England and sermons to them. This, so far as is known, was the first service of the Church in Vermont. Captain Hawley labored with so much zeal that at the outbreak of the Revolutionary War almost the whole township consisted of Episcopalians. When the first missionary of the S. P. G., the Reverend Samuel Andrews, journeyed on horseback from Connecticut as far north as Arlington in 1767, he baptized twenty-nine children in five different towns. As in 1760 there were probably not over three hundred white people in Vermont, the proportion of Church to State seems a large one.

Captain Hawley's energy and far-reaching influence are seen by the fact that in 1772 a meeting was called at

his house to organize a parish in Bethel—a town seventy miles distant as the crow flies, and across the mountains. Dudley Chase, the father of a future chief justice and a bishop, was one of the founders of this parish, for which Jehiel Hawley and his son Andrew acted as lay-readers. In 1784 an assessment of two shillings in the pound was levied for the building of a church at Bethel.

In Manchester the settlers organized themselves into a congregation as early as 1766, with A. M. Prindle as lay reader; in Wells services were begun by David Lewis when he was almost the only Churchman in the township; in Springfield in 1773 "Several families of the Establishment met and read prayers". In all more than a score of parishes were established.

Valuable as the work of these laymen was, the Church naturally suffered for need of those who could administer her sacraments. Among the immigrants from Connecticut at the beginning of the Revolution were two brothers, Thomas and Bethuel Chittenden, both men of sterling character and natural ability. Thomas afterwards became the first governor of the state. Bethuel, who was ten years the younger, settled in Tinnmouth, Rockland County, where, for lack of a clergyman, he read the Church's prayers and sermons to his neighbors. When he was forty-nine, at considerable pecuniary sacrifice, he applied for ordination. Bishop Seabury admitted him to the diaconate in the old church of Saint John in Stamford, in 1787. Seven years later he was advanced to the priesthood and spent the rest of his life on his farm at Shelburne when he was not pursuing the work of an itinerant evangelist. For thirty-four years, as layman, deacon and priest, he travelled up and down the state, on both sides of the mountains, ministering wherever there were Church people to be reached. He died suddenly in 1809.

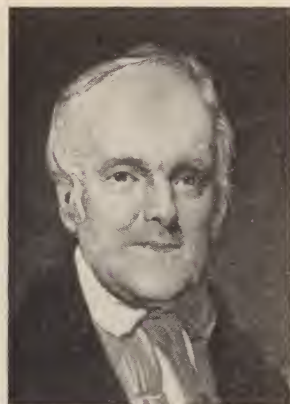
II. A Diocese Without a Bishop

The work of the first Churchmen in Vermont was difficult. They were few in number and widely separated by almost impassable roads. In an old letter we read of a young lawyer of Boston who tried to take his bride and some household goods to Burlington, Vermont, where he intended to settle. In summer the roads were impossible for anything but horseback travel, so they had to wait for the sleighing season. But just as they were ready to start a thaw came on and the young man had to go alone. Next winter he returned, but the same experience was repeated, and it was not until the second year that the little family—now three in number—was packed into a sleigh and made the long journey in safety.

Six years after the close of the Revolutionary War there were but two clergymen in Vermont. But the undaunted laymen again came to the rescue. On a September morning in 1790 eighteen of them met with the two clergymen at the home of Nathan Canfield in Arlington to consider the propriety of forming themselves into a convention of the Church in Vermont. They decided to do so, and after a service in the church, at which the Reverend Daniel Barber read prayers and the Reverend James Nichols preached a sermon, they adjourned to the house of "Squire" Luther Stone for a business session. The founder of the church in Arlington, Jehiel Hawley, was not present, as "he was called away by an almost martyr's death (in persecution as a Royalist) before his eyes could behold the sight. Doubtless he soon knew it all, if not by other means, at least by information thro' others; also called from hence to the society in Abraham's bosom."

No special business is recorded as being done at this convention, but at that held four years later in the same place, the Reverend Dr. Edward Bass

of Newburyport, Massachusetts, was elected as bishop of the diocese. Vermont, however, was not destined to secure a bishop so easily. Dr. Bass accepted the election conditionally, but before matters could be settled he became the first Bishop of Massachusetts. A futile attempt was made to have Dr. Samuel Peters, a refugee loyalist, consecrated for Vermont alone, and so for the time being ended Vermont's attempt to secure a bishop.



BISHOP GRISWOLD

Vermont continued to hold conventions, and it is from the accounts that have been preserved of these that we get some touches of personal history which link up the gatherings of these little bands of devoted men with the history of the Church at large. In the meeting of 1796 at Arlington, the one delegate from the eastern side of the great wall which runs down the middle of the state was a young schoolmaster from Bethel, who came seeking approval as a candidate for Holy Orders. The approval was given, and Philander Chase started on his life's "adventure for God". Beginning in the little schoolhouse at Bethel, his work found its culmination in Kenyon College at Gambier, Ohio, which is his monument.

In spite of the lack of Episcopal care, the Church in Vermont continued to grow. Christ Church in Fairfax was founded by two members of the parish of Saint James in Arlington, who journeyed through the woods with ox teams and as soon as they had built their log cabins began to have services whenever they could secure a clergyman. In the same way two laymen from Connecticut, Hubbard Barlow and Andrew Bradley, began services in Fairfield. They persevered for many years before a clergyman visited them. In all some score or more of parishes were originated and maintained by laymen.

At the close of this period nearly all the early settlers had passed away. With the increase of population a new

set of laymen appeared at conventions. The day was soon to come when Vermont would have a bishop to shepherd her scattered sheep. Before we leave this phase of her history, it is fitting that we pause to pay tribute to that valiant band, the laymen of the early days of the Church in Vermont—"those excellent and steadfast men, who, shoulder to shoulder, by the help of God, kept alive the cause of the Church when it seemed to be hopeless, from becoming utterly extinct, thus preserving it to better times."

III. Two Great Bishops

In 1809 the dioceses of Massachusetts, Rhode Island, New Hampshire and Vermont, joined themselves together for the purpose of securing Episcopal oversight without undue cost to any one of them, and elected Alexander Veits Griswold as the bishop of that complex organization, "The Eastern Diocese". Except for sharing in the same bishop, each diocese was to retain its independence. Bishop Griswold accepted the election and proceeded to New York, where he and Bishop Hobart were to be consecrated at the same time.

At the very outset of his episcopal career an obstacle appeared which, absurd as it appears now—and doubly



VERMONT EPISCOPAL INSTITUTE

so in connection with a man of such simplicity of heart and mind as Bishop Griswold—threatened to again defer the long-hoped-for episcopate in Vermont. All things were ready for the consecration when the venerable Bishop Provoost—who had been carried into Old Trinity in a chair to take part in the ceremony—was aghast to find that one of his co-consecrators had no wig on! He himself had always worn a wig; he had never known a bishop who did *not* wear a wig; he even doubted the legality of consecration by a wig-less bishop! A council was held in the vestry room and for a time, so insistent was Bishop Provoost, it seemed as if the new bishops would have to cross the seas for consecration as their predecessors had done. The difficulty was happily overcome, however, by a noted lawyer present who remembered that he had seen in Lambeth Palace a picture of the great Archbishop Tenison “in his own hair”. Bishop Provoost consented to admit this precedent and Vermont at last had a bishop, even if she had to share him with three other dioceses!

The task which confronted Bishop Griswold in Vermont was enough to employ the whole energies of a man, whereas only one-fourth of his time and strength could be given to it. He was only able to make a visitation once

in two years. The conditions he found were difficult in the extreme: the country was at war; the glebes granted by Governor Wentworth had been seized by the state; there was only one clergyman in the diocese. Fortunately his one clergyman was a tower of strength. The Reverend Abraham Bronson, who had begun his work in 1803, divided his time between Arlington and Manchester, while half a dozen other parishes looked to him for occasional ministrations. His labors for thirty-one years were many and diversified. “Compelled for support to cultivate the glebes; visiting the sick with great frequency; burying the dead over a wide region; calling upon his people in season and out of season; looking up the scattered sheep and aiding in the formation of new parishes”—it is no wonder that he was affectionately known as “Father Bronson”.

Under the reviving influence of a bishop the Church in Vermont began slowly to grow. In 1818 the parishes in Arlington and Manchester had doubled their communicants. On a visitation to Sheldon forty-nine were confirmed, and new parishes began to spring up. In Bishop Griswold’s journal is a delightful account of his visitation in 1821 to Berkshire, in the extreme northern part of the state:

The school-house not being sufficient to contain the congregation expected, preparations were made in a beautiful grove of young maples, on a fine rising ground, and the lumber, collected near the spot for building a new church, furnished abundant materials for the stage and seats. Thus was its use anticipated, and an altar reared, we may almost say, with unhewn stone. These materials now preparing to be fitly joined together in a regular temple, to be dedicated to God, suggest the thought that they who sit upon them are, we may hope, materials in preparation,—even “lively stones”—to be hereafter united in a temple infinitely more glorious,—“a building not made with hands, eternal in the heavens.” Many circum-

stances conspired to heighten the interest of the scenery and the occasion. At a small distance in front, without the grove, which was semi-circular, was the intended site of the new church. Below, at the foot of a gentle descent, the road leads along the grove, and beyond it, for a long distance on either hand, the river Missisque is seen winding its beautiful course through an extended vale. And still beyond are rising forests, fields, and hills swelling into various shapes and sizes; while mountains, rearing their unequal and lofty summits, terminate the view.

In the roll of the convention for 1819 appears a new name, the Reverend Joel Clap, whose "long-continued endurance of toilsome missionary work and his cheerfulness through it all" endeared his memory to his people. A man who was cheerful for forty years of "toilsome missionary work" deserves to be kept in loving remembrance beyond the bounds of a single diocese.

To the parish at Middlebury belongs the honor of furnishing the first missionaries sent out to foreign lands by the newly-formed Domestic and Foreign Missionary Society. In 1821 the Reverend J. H. Hill and his wife, Mr. and Mrs. John J. Robertson and Solomon Bingham, printer, sailed for Greece, where a school for girls was opened in Athens which is still in existence. The first missionary to offer for Africa, the Reverend Joseph Raphael Andrews, also went from this parish.

In 1823 the long and expensive litigation to recover the glebe lands was ended in favor of the Church, and today the diocese receives an annual income of about \$3,000 from this source.

In 1831 Vermont severed her connection with the Eastern Diocese. To Bishop Griswold's wise and self-denying labors she owed much and he was held in universal love and veneration.



BISHOP HOPKINS

Under his care the diocese had grown so that the necessity for co-operation had passed, and the convention of 1832 proceeded to elect a bishop for Vermont alone.

The new bishop proved to be a man of great force of character who has left an indelible mark on his century. Born in Ireland in 1792, John Henry Hopkins was brought to this country in childhood. He was educated for a lawyer and practiced for some years before he studied for Holy Orders. He had been assistant minister of Trinity Church, Boston, for a short time when he was called to be bishop of Vermont. His energy and resourcefulness are shown by the fact that within three weeks after his consecration he had visited his new field, bought a house, returned to Boston and removed his family of fifteen persons to Burlington! Within six months he had visited all the parishes in his diocese, consecrated three new churches, confirmed two hundred and



A VALLEY IN THE GREEN MOUNTAINS

ten persons, and enlarged his own house so that it might include a seminary for boys on one side and one for theological students on the other. Within five years he had six candidates for the ministry under instruction and was preparing with his own means a building to accommodate fifteen more. In another year he had built a gymnasium sufficient for seventy boys, making a complete educational establishment. Finding himself unable to equip it and pay the salaries of professors unaided, he asked the diocese to take it over, but it was a time of financial stringency and it was afraid to assume the responsibility. The bishop's fortune was wrecked and he had to give up his project and his home. Through the kindness of friends some forest property near Burlington was leased to the bishop's eldest son for ten years, with permission to build a house out of the wood upon it. By the unremitting labor of the bishop and his family the wilderness was changed to a valuable farm, with homestead, and the bishop renewed his project for a theological seminary, taking into his

family a few students for whose tuition he made no charge. In 1860 he was enabled to report the completion of the Vermont Episcopal Institute, the unincumbered property of the diocese, with academical and theological departments and a beautiful chapel.

Under the undivided care of such an energetic bishop the number of parishes increased, although Puritan prejudice against episcopal ceremonies still lingered. At Enosburgh the Church people had formed an association "to worship according to the constitutions and canons of the P. E. Church". As they had no house of worship the Congregationalists tendered theirs, which was gratefully made use of until the visit of the bishop in 1835 when the permission was withdrawn on the ground that the Congregationalists "could not allow the Popish rite of confirmation in their house of worship".

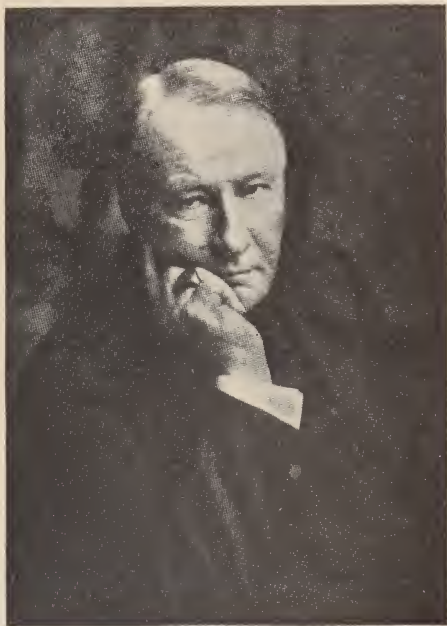
Bishop Hopkins was a man whose influence was felt far beyond the bounds of his own diocese. It is not generally known that with him originated the idea of the first Pan-Angli-

can Conference, in a letter to the Archbishop of Canterbury in 1851. The year before his death he attended this conference at Lambeth as Presiding Bishop of the Church in America. His book on "The Law of Ritual", written at the time when the Church was rent with strife on the burning question of the legality of ceremonial worship, ran through three editions in three months.

It was to be expected that a man of such strong convictions and warmth of temperament should meet with some friction in a diocese which had for so long been accustomed to the mild and simple life of the bishop who had guided them through the "day of small things". But the diocese was quick to recognize the real greatness of their bishop. A learned theologian, an acute lawyer, and an eloquent preacher, he was at the same time a sincerely devout man who used all his powers to the glory of Christ and His Church. When in the first days of 1868, after a short but painful illness—which he bore without a murmur—he "fell on sleep", the diocese mourned a Father in God and the Church at large one of her great leaders.

IV. The Last Half Century

At the convention following the death of Bishop Hopkins the Reverend William Henry Augustus Bissell, D.D., a native of the state and educated in her university, was chosen as the third bishop of Vermont. During his episcopate many churches were built and Bishop Hopkins Hall, a school for girls, was founded to perpetuate the memory of the late bishop. The most striking feature of Bishop Bissell's episcopate was the increase in missionary zeal. The parish at Middlebury, which gave our first foreign missionaries, sent also the first missionary to Alaska, the Rev. John W. Chapman,



BISHOP HALL

D.D., who—though he would be the first to disclaim it—is one of the notable figures in the missionary history of our Church. For thirty years he has maintained his lonely post at Anvik, some of the time single-handed. The story is told that in the early days of the mission the Board of Missions sent him a saw-mill that he might teach the natives to build houses instead of the miserable underground huts in which he had found them. A traveler down the Yukon, seeing it on the deck of the steamboat, asked, "What are they going to do with that? Have they any mechanics down there?" "I guess not," was the reply, "but you see the missionary is a Vermont boy!"

In 1893 Bishop Bissell, whose health had been failing for some time, died, and in the following year the present diocesan, the Right Reverend Arthur Crawshaw Alliston Hall, D.D., LL.D., was consecrated. In 1913 he asked



AN IMPORTED CHURCH, CANAAN,
VERMONT

Originally erected in a Canadian village, from which almost the entire population emigrated. The church was given to the diocese of Vermont. Probably the only instance of the payment of customs duties on a church building.

for a coadjutor and the Reverend William F. Weeks, D.D., was chosen to that office, but he only lived for a year and a half after his consecration and was succeeded by the present coadjutor, the Right Reverend George Yemens Bliss, D.D.

The problems which confront the Church in Vermont today are the rush of the young people to large cities out of the state and the influx of French Canadians and others. Times of readjustment are always difficult, but the loyal sons of the Church know that now, no less than in the past, they "have Christ's own promise, and that cannot fail!" In that belief they go forward with confident hearts.

CLASS WORK ON "HOW OUR CHURCH CAME TO VERMONT"

PREPARATION FOR THE LESSON

THOSE who have access to well-equipped libraries will find a mine of information in "The Documentary History of the Church in Vermont" and "The Journal of the Centennial of the Church in Vermont". Perry's and McConnell's histories of the Church will also be useful.

THE FIRST FIVE MINUTES

Ask how many of your class have read Longfellow's poem, "Lady Wentworth", in the "Tales of a Wayside Inn". Quote the description of the governor and his chaplain to them. Of course they will all know stories of the "Green Mountain Boys", of Ethan Allen and Molly Stark. Show them that the same spirit animated the men of Vermont in their struggle for liberty and in their efforts to plant the Church.

TEACHING THE LESSON

I. Colonial Days.

1. How did Governor Wentworth help the Church in Vermont?
2. What layman held the first services, and where?
3. What missionary of the S. P. G. visited Vermont in 1767?
4. Tell something of the life of the Reverend Bethuel Chittenden.

II. A Diocese Without a Bishop.

1. What sort of roads did they have in the early days of Vermont, and how did they affect the Church?
2. When and where was the first convention held?
3. Why was Vermont so long without a bishop?
4. What band of men kept the Church alive until one was found?

III. Two Great Bishops.

1. What was the "Eastern Diocese" and who was its bishop?
2. What amusing incident threatened to defer his consecration?
3. When did Vermont cease to belong to the "Eastern Diocese" and elect a bishop of her own?
4. Tell something about Bishop Hopkins.

IV. The Last Half Century.

1. Who was the third bishop of Vermont?
2. How is Middlebury noted among Vermont parishes?
3. What can you tell about the first missionary to Alaska?
4. Who is the present bishop of Vermont, and who is bishop-coadjutor?

OUR LETTER BOX

Intimate and Informal Messages from the Field

In writing of the late Henry Laning, missionary physician for over thirty years in Japan, Bishop McKim says:

WHEN I first met him at Osaka in the spring of 1880 he had a dispensary connected with our only preaching chapel in a little back street. In addition to his daily clinic he taught a class of medical students, made many sick calls, acted as consultant to many Japanese doctors, was organist at the Church services and taught in the Sunday-schools. He was mission treasurer many years for the district of Kyoto and translated the first text-book for Sunday-schools in our mission. With all his various gifts he was most modest and unassuming; shy and reticent. He will be held in grateful memory by thousands of Japanese to whom he was the good physician and known as the founder and head of Saint Barnabas's Hospital, Osaka, which he built about thirty-three years ago. There are not many who can give a better account of their stewardship. We may say with perfect assurance that he has entered into the rest prepared for those who love and serve God.



Writing from the Wind River Reservation, Wyoming, the Reverend John Roberts, our veteran missionary, tells of his Christmas services as follows:

WE had seven Christmas services and seven trees. Mrs. Brown, who lives about six miles up Little Wind River had a very nice Christmas tree and festival for the white children at her home. There were also some Shoshone children present. Miss Countryman, who is one of Mr. Smith's parishioners from Lander, has a little school at Mrs. Brown's.

The Arapahoe gathering was held as hitherto in the Council House. The service was at noon. It was bitterly cold; even with a big bonfire in the center and some stoves, but they did not help much in the cold open-roofed place. A great many men and women, kneeling on the ground, received the Holy Communion. The paten in my hand was white with snow. As you said last summer, there should be some kind of an assembly room at Saint Michael's Mission. But the Arapahoes did not seem to mind the cold very much as they are a northern people. All their traditions indicate this, and they are accustomed to exposure. I felt sorry for the babies that were christened, though they were well wrapped up.

The bishop provided a fine feast for them, beef, currant bread, crackers, apples, candy, etc., to which I added from the mission farm 400 pounds of beef. The bulk of the gifts—clothing, etc.—from the Woman's Auxiliary of Ohio had been delayed somewhere on the line, though they had been shipped early.

Christmas night the Shoshones had their Christmas gathering in the old barracks room at Fort Washakie. There must have been five hundred present, though none had come from Sage Creek, owing to the extreme cold. The two pine trees were laden with gifts, sent by the Junior Auxiliary. The Indians greatly appreciated these tokens of good will and friendship. *Noo-yah-vo* told them that many of the little girls who sent them their presents were poor, but they sent them on "Our Father's Son's" birthday, as tokens of Christian charity and good will, which every one should

feel at this happy time, and those present seemed to realize this. They also had a fine feast, currant bread, crackers, candy, and a half a big beef from the mission. They also had raised a fund among themselves and white friends to supplement the feast. Alta Washakie's husband gave ten dollars, after an old custom, in order to have their little boy's name changed from the one he had, which was not complimentary. So *Tobboongwash* (Rabbit Tail), the tribal crier, proclaimed in public at the gathering that the little boy's name in the future is to be *Goo-ye-at-see Curlen* (dear little Curlen). So the change in name was duly effected. His baptismal name is Charles Washakie Wadda, but he will be known in the tribe as *Goo-ye-at-see*.



Writing under date of December 31, 1916, Doctor Burke gives some interesting details of Saint Stephen's Hospital, Fort Yukon, Alaska. (See also Archdeacon's Stuck's article in the March, 1917, issue, p. 177.)

IT is the added duty and responsibility of the hospital that has kept us all here in such a whirl. You know this is the first time it has been opened and "manned". To add climax to the Church's achievement, our place has been filled to capacity, first with an outbreak of pneumonia and then with whooping-cough. You can easily imagine what cramped and crowded quarters can do in aggravating pulmonary troubles and respiratory affections, and you could see almost miraculous improvement in such cases brought to this "Far North" hospital. I attribute our satisfaction in coping with these two particular complaints in this part of the world to our good system of ventilation.

Besides two gasoline tanks of 110 gallons each in the hospital kitchen to hold water, and two in our kitchen, there are three additional tanks in the room for the lighting plant, con-

taining about 400 gallons. The water tanks in both kitchens are filled every two days, and the lighting plant once a week. Now the water is dipped out of a hole through the ice, which is about fourteen feet beneath the bank, and quite a distance out towards the middle of the current; and the hospital is about as far away as the Missions House is from Kalish's Pharmacy (one city block). So, in —50 weather, if you hired one to carry water from, say Kalish's to the Missions House and up the first flight of stairs, you might incur expense.

We have the ward filled with Indian children now, and it shows us that we failed to think of cribs when outside. Surely it is what the hospital needs now. Oh! How I wish I had grabbed a dozen of many dozen iron cribs condemned at the Willard Parker Hospital. I saw scores and scores kicking around not in use. And do you know of Dr. Brannon, president of Bellevue and Allied Hospitals, whose fad is a children's hospital at Seaview, where he keeps the kiddies all the time exposed to the sun and open air? I recently sent home a young Indian girl, fourteen years old, after being here three months, treated after his methods. But out here these people must have warm clothing to put on after being exposed for treatment. For instance, this girl's neck and shoulders were covered with discharging tuberculous sinuses and she weighed 98 pounds on admittance and was running a fever of 101 and 102. She was exposed for certain periods during the day and at the end of six weeks weighed 128, and ran normal temperature, and the scrofulous neck was steadily healing. In just this kind of work sweaters and stockings and bath robes (preferably of blanket) would help greatly.

I have been going night and day with night nursing and heavy outpatient work, and I hardly know whether I am awake or asleep.

EXECUTIVE COMMITTEE

THE Executive Committee met in the Church Missions House on March 13th, 1917. The resignation of Mr. Samuel E. Smalley as treasurer of the China Mission was presented. Mr. Smalley has served with unflinching fidelity for twenty-six years. He has organized the business of the three districts in China on such a basis that the bishops were relieved of all anxiety regarding that branch of the work. His resignation is one of the greatest losses to the mission work that China has sustained for many years. The Executive Committee unanimously adopted a resolution of appreciation and granted him an adequate retiring allowance.

The Reverend James Jackson, D.D., for many years president of Boone University, Wuchang, has also retired from active service. He has been transferred from Hankow to the district of Anking, where he will take up his residence in Kiukiang and give much time to the work of translation.

Appointments and changes in the missionary staff other than those noted here will be found on page 282.

Miss Dorothy Mills, for a little over a year missionary in the district of Hankow, was appointed to assist Deaconess Goodwin. Miss Mills will begin her work next October.

Mrs. George Biller, of South Dakota, was appointed as assistant secretary in the Woman's Auxiliary to begin March 1st, 1917. Mrs. Biller will devote much of her time to traveling, especially in the West and South. At the request of Bishop Burleson she was given permission to solicit funds up to \$2,000, to complete the amount required for the building of the hostel at the University of South Dakota, Vermillion.

An account of All Saints' Mission House on the Winnebago Indian Reservation in Nebraska appeared in our

March issue (page 191). This is the "first-fruits" of the grants made from the Undesignated Legacies Fund. An appropriation of \$1,000 was made to provide a missionary.

Dr. Pott, president of Saint John's University, Shanghai, was given permission to appeal for \$4,000, to be used in erecting a gymnasium as a memorial to the late Professor Cooper. Like amounts have been pledged from the students, the alumni and the building fund of the university.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Rt. Rev. A. S. Lloyd, 281 Fourth Avenue, New York.

Church Missions House Staff

The president and secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, 1311 G Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box 845, Atlanta, Ga.

VI. Rev. G. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, 211 West Market Street, Warrensburg, Mo.

Alaska

Rev. G. H. Madara.
Miss L. M. Parmelee.

China

HANKOW

Rev. T. R. Ludlow.

Miss Helen Hendricks (address direct; 5001 Blackstone Avenue, Chicago).

Miss Grace Hutchins (address direct; 166 Beacon Street, Boston).

Miss Helen Littell (address direct; 147 Park Avenue, Yonkers, N. Y.).

Miss Dorothy Mills (address direct; 1 Joy Street, Boston).

Cuba

Rt. Rev. H. R. Hulse, D. D.

Japan**TOKYO**

Rev. R. W. Andrews.
Rev. Dr. C. S. Reifsnider.

The Philippines

Rev. R. T. McCutchen (in Fifth Province).

Salina

Rev. T. A. Sparks (address direct; 175 Ninth Avenue, New York).

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Board Secretary, Portsmouth, Va.; Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C., Rev. A. B. Hunter.

Representing missionary work in the diocese of South Carolina, Archdeacon Baskerville, Charleston, S. C.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

ALASKA

Appointed—On March 13, Miss Lulu B. Nuneviller (nurse at Fort Yukon under the United Offering) of Grace Church, Mt. Airy, Pa., also Miss Frances Wells (nurse at Fort Yukon) of St. Michael's Church, Germantown, Pa.

Resigned—On December 1, 1916, Miss Florence G. Langdon.

ANKING

Appointed—On March 13, Miss Elita W. Smith (teacher under the United Offering) of All Saints' Church, Trenton, N. J.

Sailed—From Vancouver, March 20, Dr. Peter C. Kiang.

CUBA

Appointed—Employed in the field, on February 13, Mr. Antonio Curbelo and Miss Rosa MaLaguillo (teacher).

HANKOW

Appointed—On February 13, Miss Venetia E. Cox (under the United Offering) of St. Luke's Mission, Winterville, N. C.

Arrived—At Shanghai, February 21, Rev. C. F. Howe and family; March 2, the Right Rev. L. H. Roots, D.D., and family, also Miss Nina G. Johnson.

Sailed—From San Francisco, March 20, S.S. "Korea Maru", Rev. and Mrs. A. S. Cooper.

HONOLULU

Appointed—On March 13, Miss Annie S. Dran (teacher), already in Honolulu.

KYOTO

Appointed—On February 13, Miss Etta S. McGrath (teacher under the United Offering) of St. Luke's Church, Montclair, N. J.; also Joseph L. McSparren, M.D., of Graham, Va.

Sailed—From Vancouver, March 15, S.S. "Empress of Asia", Rev. and Mrs. P. A. Smith; from San Francisco, March 20, S.S. "Korea Maru", the Right Rev. H. St. George Tucker, D.D., and family.

PHILIPPINES

Appointed—On March 13, Deaconess Charlotte G. Massey (under United Offering) of St. Helena's Church, Kendall County, Texas.

PORTO RICO

Appointed—On February 13, Miss Anna E. Macdonald (nurse) of Troy, N. Y., also Deaconess Georgie E. Crane of St. Michael's Church, Reisterstown, Md. Employed in the field on February 13, Rev. C. E. Taylor and on March 13, Miss Victoria M. y. Gonzalez (teacher).

SHANGHAI

Arrived—At Shanghai, March 2, Miss L. E. Lenhart.

Sailed—From Shanghai, February 17, Miss Mary A. Hill (nurse under United Offering), reached Vancouver, March 5; from Vancouver, March 15, S.S. "Empress of Asia", Rev. and Mrs. E. R. Dyer and Miss A. A. Stark.

TOKYO

Appointed—On February 13, Mr. Alexander R. McKechnie (teacher) of Harcourt Parish, St. Paul, Minn.

Arrived—At Yokohama, February 6, the Right Rev. John McKim, D.D.; also the Rev. and Mrs. S. H. Nichols.

DOMESTIC

(Under the United Offering of the Woman's Auxiliary)

Lexington—Miss M. E. Bush (teacher), vice Miss Lewis.

Sacramento—Deaconess Clark.

Western Nebraska—Miss Alicia Michell, vice Miss Le Hew.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE NEW JUNIOR PLAN

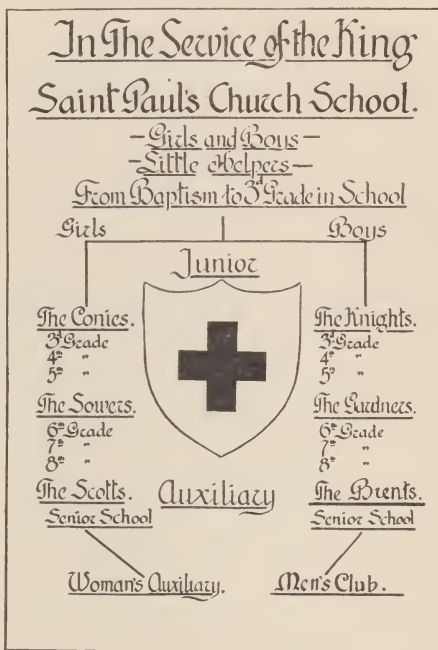
By Frances Withers

Saint Paul's Church, Yonkers, New York, is a parish of 178 communicants and 135 Sunday-school pupils. The Junior Auxiliary and the Sunday-school have been unified in this parish in a very interesting way.

THE present Junior Auxiliary of Saint Paul's Church School, Yonkers, N. Y., is the result of evolution. It grew in answer to certain needs of the boys and girls in the school.

Nine years ago there was a Junior Auxiliary, but only a fraction of the girls in the parish belonged to it; there was no connection with the school. Realizing the importance of giving boys and girls definite training in service, and knowing that the Junior Auxiliary was not then considered a society for *boys*, we organized a club for boys and girls, named "The Compass". The club flourished, but the Auxiliary languished and finally died. Later the club was changed into the Junior Auxiliary. The four divisions used in the club—North (boys), East (girls), South (boys), West (girls)—were retained. As time went on, other divisions were added, until now there are eight, embracing all the boys and girls in the school and those of the pre-Sunday-school age. The chart shows how this is done. The names are local.

The divisions are practically the same as the customary Junior sections, except that they are not graded by age. Children may be of the same age, but be far apart in mentality and association. Being playmates and school companions does much to insure the success of any kind of a club. Saint



Paul's School is graded according to the grade of the day-schools, which seems to us the best possible guide.

Another advantage of the graded divisions in the Junior Auxiliary is that the boys and girls are automatically promoted from one division to another as soon as they are promoted in the school. When the children pass (on leaving the fifth grade) from the Conies and Knights, they are old enough to realize what it means to



belong to the great missionary society of the Church, and are allowed to make their promises to be faithful in "prayer, study and work" for missions. These promises are made at the Altar, when they also receive their pins. This is an impressive service, occurring as part of the school commencement.

The Junior organization provides for a director and eight leaders. Our director happens to be the superintendent of the school. Five of the leaders are teachers, and the three who are not are members *ex-officio* of the Church school faculty and are expected to attend all faculty meetings. The point is that all leaders shall participate in the faculty meetings of the school.

Each division of the Junior Auxiliary has its president, secretary and treasurer. The leaders do not conduct the meetings, but they are present as advisers. Of course, each one is the power behind the throne, but the idea is to have the Junior meetings run by the Junior officers and not by the leaders.

Realizing that repeated demands on the home for money often work to the detriment of the spiritual side of giving, the dues of the Juniors are limited to one cent a week. At the end of the year the accrued money is used in some special way. For the support of cus-

tomary missionary objects the money of the Juniors comes from the school, for the school has the advantage of the "class treasury" system. This means that every class determines by vote the expenditure of its own offerings. This has done more than any one material thing to develop a sense of responsibility for one's brother. The plan is that not any of the money brought by the pupils on Sunday is used to defray the expenses of the school, but is all spent for missions, social service and other charitable objects. These expenditures are all directed by the pupils, thus playing an important part in developing in them an unselfish spirit, and thoughtfulness for others. In other words, the boys and girls vote part of their Sunday's offering to carry on the work of the Juniors. The vacation offering of the school is used for purchasing materials for the Christmas boxes we are privileged to send to two of our missionaries. The Junior apportionment is raised by the whole Junior Auxiliary selling cake, candy, etc., or by other means. This is turned in to the treasurer of the Church School, who sends it to the diocesan treasurer of the Junior Auxiliary.

It is difficult to say what is Junior work and what is not, for the whole life of the school is missionary, whether it is called "missions" or "social service" or "Christian service". The distinction made is that the Juniors work for the Board of Missions, the remaining activities coming under the head of social or Christian service.

The three rules of the Juniors are followed by the school:

I. Prayer. The boys and girls are taught through all their lessons that the highest and best work for Christ cannot be done without prayer. The strengthening of the devotional life of the pupils is a vital part of the school. The pupils are taught to express themselves in prayer, as well as to use the great prayers of the Church. The Junior collect and noon-day intercessions are in use.

II. Study. The new Christian Nurture Courses of the General Board of Religious Education answer a great need in making a missionary Sunday-school. Through the primary lessons runs the missionary *motive*, finding its culmination in the study of the needs of children all over the world—"God's Great Family". The junior school develops the theme of missionary *intelligence* through "The Spread of the Church's Message". The senior school is filled with training in action. But even with this constant training, we have a mission study class for each division, except the "Little Helpers". We feel that there is so much to learn of the work in the mission field that we are glad to give the six weeks of Lent for the suggested Junior lessons.

III. Work. We are working for the Board of Missions all through the year, by money giving. We make all kinds of things for our Christmas boxes, from the simple Christmas-tree

ornaments made by the tiny children, to the very elaborate eiderdown dressing gowns that are made by the older girls, and the wooden articles made by boys in the carpentry shop.

As may be seen by the diagram, the school has its meetings in "blocks"—that is, the boys and girls are always Juniors and always Scouts; but the Scouts and Juniors never meet at the same time of the year, except on special occasions. By this method there is no pulling or friction between societies, and the boys and girls are not given more than they can do. There is always a feeling, a perfectly natural one, of welcoming something *new*. This is met in the "block system" and the interest is maintained throughout the year.

	Sept. 15 to Oct. 15	Oct. 15 to Dec. 15	Dec. 15 to Lent	During Lent	Easter to close of school
GIRLS	Wednesday	Wednesday	Wednesday	Wednesday	Wednesday
Senior Department	Girl Scouts	Jun. Aux.	Girl Scouts	Jun. Aux.	Girl Scouts
Grades 6, 7 and 8	Girl Scouts	Jun. Aux.	Girl Scouts	Jun. Aux.	Girl Scouts
Grades 3, 4 and 5	Pioneers	Jun. Aux.	Pioneers	Jun. Aux.	Pioneers
BOYS		Evening		Sunday p.m.	
Senior Department		Jun. Aux.		Jun. Aux.	
Grades 6, 7 and 8		Wednesday		Wednesday	
		Jun. Aux.		Jun. Aux.	
Grades 3, 4 and 5	Tuesday	Wednesday	Tuesday	Wednesday	Tuesday
	Wolf Cubs	Jun. Aux.	Wolf Cubs	Jun. Aux.	Wolf Cubs

The Boy Scouts (boys of the 6th grade and over) meet all the year.

THE MARCH CONFERENCE

ASHEVILLE, Connecticut, Long Island, Maryland, Massachusetts, Nebraska, Newark, New Jersey, New York, Pennsylvania, Rhode Island, Washington, Western Massachusetts and West Texas were all represented at the conference on March 15th, at which Mrs. Phelps, president of the New Jersey branch, presided.

Miss Lindley reported attendance at a provincial meeting at Little Rock, Arkansas, an institute for Sunday-school teachers in Lexington, where the teachers gave two hours' work each night for four nights, training in the Junior plan, and meetings in Detroit, at which the bishop of Michigan and several of the Detroit clergy most warmly favored that method of work.

She hears most encouragingly of the Junior plan from all parts of the country, as well as of the Pilgrimage of Prayer.

Miss Lindley set forth the following plans for the next two and a half years: With the consent of the Executive Committee of the Board the services of Mrs. Biller have been secured to travel, perhaps spending two or three months in a place, preparing the way for the visits of those who shall train in Mission Study and the Junior Plan. By the fall it is hoped that permanent arrangements for these special divisions of the work may be made.

The provincial organization gives opportunity to work along provincial lines and Miss Lindley hopes herself to attend all provincial meetings.

Conferences: Three propositions were made about the conferences:

1. That these should be quarterly, not monthly, either before or after each meeting of the Board of Missions.

2. That they should be discontinued entirely, and be replaced by yearly meetings of specialists—as of presidents, educational secretaries and Junior leaders.

3. That they should continue monthly, with subjects presented by the committees appointed in Saint Louis, to discuss subjects given to those committees to report upon in 1919.

It is particularly desired that an expression of opinion be given on this question at the April conference.

Miss Lindley expressed a desire to attend as many as possible of annual meetings this spring, and announced that Mrs. Biller would be likely to visit in the seventh province, Miss Emery in the fifth and herself to go to the sixth. She asked for sympathy, advice and prayers.

The committee on Saint Agnes's reported that Bishop Tucker had cabled to buy the land, and must have \$12,000 at once. While nearly \$40,000 has been pledged, only about \$5,000 has been

paid in, and a prompt payment of pledges is asked for.

The New York *Evening Sun* states that a university for women is to be opened in Kyoto in April, by the Buddhist Ladies' Association. Mrs. J. Hubbard Lloyd (formerly Miss Myers) says this shows an increased desire among Japanese women for higher education, and Bishop Tucker points out that it is an added argument for Saint Agnes's.

The committee on the Church General Hospital, Wuchang, reported through its chairman, Miss Hutchins, the money for the first section—\$87,000—in hand, and about \$72,000—mostly for residences—to be raised.

Notes on the conference on "How to Reach Isolated Country Women" will appear in the next number.

THE CONFERENCE COMMITTEE

THE conference committee of the Woman's Auxiliary, appointed at Saint Louis, has met twice with the conference committee of the Board of Missions, and the joint committee has submitted several resolutions and recommendations to the Board of Missions. Three of these concerned the appointment of the United Offering missionaries and their training. One was designed to increase the supply of desirable candidates, for the committee feels it is carrying out the purpose of the Auxiliary in appointing it, by doing everything in its power to make the name "United Offering Missionary" stand for all that is highest in training and character. These resolutions were voted unanimously by the Board at its meeting on February 14th, and take effect immediately.

These resolutions were as follows:

1. That an appropriation for professional training be made from the United Offering to suitable candidates under supervision by the Board. If the candi-

date for any reason does not go to the field, such appropriation shall be repaid by her to the Board without interest. Four years' service shall automatically cancel such indebtedness.

2. That applications for appointments under the United Offering be referred to a joint committee consisting of the president of the Board, the secretary for the field concerned, the general secretary of the Woman's Auxiliary, the chairman of the conference committee and the special student secretary.

3. In view of the development of the student work, and of the need of keeping in touch with all possible missionary candidates, the advisory committee suggests that Deaconess Goodwin be appointed as candidate secretary for the women applicants, and that she should have an assistant to act as student secretary.

The recommendations about the Woman's Auxiliary, which are given below, are in a different category.

With one exception they have been unanimously approved by your committee, the committee of the Board and the Board of Missions itself, but they are *only* recommendations. *No action* can be taken on them before 1919, and they are being sent to every diocesan branch of the Auxiliary for the express purpose of learning its opinion.

Recommendation number six, though approved by a large majority of the joint committee, was not passed unanimously; the Board of Missions therefore did not vote on it, but referred it back to your committee, that it might learn the opinion of the whole Auxiliary with regard to it.

SUGGESTED ORGANIZATION

1. The Auxiliary should have a constitution to be ratified by the Board.

2. The President of the Board of Missions is ex-officio President of the Auxiliary.

3. The General Secretary should be nominated by the Auxiliary, and appointed by the Board of Missions, her term of office to coincide with that of the President of the Board.

4. There should be some sort of unified provincial organization.

5. The delegates of the Woman's Auxiliary at its Triennial meeting shall elect a chairman of its executive committee, who

shall preside at all meetings. They shall also elect an executive committee consisting of sixteen members, eight to be nominated by the Provinces, and eight nominated by the whole body of delegates. In case of vacancy in the chairmanship between the Triennial meetings, the executive committee shall have power to fill the same.

6. Eight members of this executive committee shall be elected members of the Board of Missions.

7. The executive committee shall meet at the same time as the Board of Missions, either immediately before or immediately after.

Many people have been surprised to learn that although the Auxiliary is very thoroughly organized in its parochial, diocesan, and even provincial branches, it has never had a national organization of any kind. Has the time not arrived when the dignity and the success of our work demand such an organization?

The members of the joint committee are: The president of the Board of Missions, Bishop Lines, the Reverend Ernest M. Stires, D.D., the Reverend Theodore Sedgwick, Mr. George Gordon King, Dr. J. H. Dillard, Mrs. Francis C. Lowell (Province I.), Miss Elisabeth R. Delafield (Province II.), Mrs. John Markoe (Province III.), Mrs. Charles L. Pettigrew (Province IV.), Mrs. Hermon B. Butler (Province V.), Mrs. Hector Baxter (Province VI.), Miss Annie Lewis (Province VII.), Mrs. Louis F. Monteagle (Province VIII.).

Miss Lindley and Deaconess Goodwin were asked to sit with the joint committee.

THE APRIL CONFERENCE

The Church Missions House

Date: Thursday, April 19th. Subjects: The Easter Message. The Triumph of Opportunity. Suggestions for Summer Effort. Volunteers, Their Choice, Training and Development. How Answered Prayer tests our Purposes.

Holy Communion at 10; business, 10:30 to 11; Conference, 11 to 12.

OUR PILGRIMAGE IN FEBRUARY

THE weeks of February were assigned to the dioceses of Pennsylvania, Bethlehem and Harrisburg, Erie and Pittsburgh, West Virginia and Maryland, in the third province—the province of Washington.

As the weeks of our year of prayer pass on we come to expect certain things of every branch, and our record will become rather a selection of those points in which the observances differ from one another than a report of the plans and methods of all the branches. Thus, the dioceses of Bethlehem and Harrisburg united in the arrangements for their joint week, and asked that all offerings made at the special services be devoted to Saint Agnes's School, Kyoto. This was suggested in Erie also. On Thursday, the Harrisburg women were asked to start study classes or groups for discussion of "The New World". Archdeaconry meetings in Bethlehem were addressed by the bishop or some rector, on "prayer", and the subject of "prayer in junior organizations, the Girls' Friendly Society and in the order of the Daughters of the King" showed how the fifth of our petitions is already being answered. Section B and Junior leaders were especially called upon to take part. In one parish where daily prayers were said, and the rector spoke briefly on the subject of our intercessions in turn, two not usually over-zealous women were heard to say, "We are coming every day." In another, the rector asked those who could not come to the daily intercessions at 1:30 to pray at that hour at home. One officer writes: "We are a small parish in the country. Our methods of observing the week may seem rather limited, but we can already see that the Pilgrimage is making an impression upon us all." "If rightly observed," another writes,

"it is a wonderful opportunity for spiritual growth. If every diocese that has had the privilege of the prayer week would pray for the dioceses that follow, those dioceses would be wonderfully blessed."

Washington's Birthday came during the week assigned to Erie, and the president of the branch included in her letter of recommendations: "That Thursday, the twenty-second, be assigned to the Juniors and other young people, and a patriotic service be arranged for, with the American flag and the Christian flag in the procession, following the cross. Beside the prayers for the president and congress, that known as 'Washington's prayer', might be used. Hymns 620, 196, 253."

The bishop of Pittsburgh wrote: "Certainly no diocese could be more thoroughly notified and prepared than was this, by the wonderful efficiency of our president."

Pittsburgh's week included Ash-Wednesday, and the letter sent to the clergy and Auxiliary presidents recognized that the plans for the Pilgrimage should not overtax the already full days of Lent. On Ash-Wednesday where possible, the clergy were requested to give extra time to our special intercessions, and the letter closed with these timely words:

We realize that this plan should not place a burden upon the clergy, and the week has therefore been arranged with as little extra service for them as possible, always keeping in mind that our clergy stand ready to advise and assist in every way, and that they welcome all opportunities to strengthen the religious life of those to whom they minister.

A pilgrimage entails something of sacrifice that a spiritual blessing may come, and only so far as the women of the Church at this, the beginning of Lent, put aside their plans for personal pleasure and cut off the unnecessary details of modern living, will the blessing come to them. Surely at this mo-

ment of national crisis when our hearts and minds are filled with a pure flame of patriotic zeal, our first thought should be to put ourselves right with God.

As in several other dioceses, a leaflet of special prayers for use during the week was issued and more than two thousand copies were called for. The good work done was prefaced several weeks before by a joint conference of the clergy and diocesan officers, the request for this conference being made at the regular meeting of the clerical union, when a vote of hearty support was taken. The president of the Auxiliary invited the clergymen of the diocese to luncheon, when they talked not only of the Pilgrimage of Prayer, but brought up the subjects of the apportionments and specials and drawing-room meetings. Twenty-three of the clergy of the diocese were present on this occasion and it was decided to make a conference of this kind an annual affair. The diocesan paper presented an account of this plan with suggestions from the bishop, and a meeting of parish officers was also held, when the week of prayer was discussed in detail. The president of the branch writes: "We can count upon our bishop in every way to further the Auxiliary work, and he was particularly pleased with the idea of this week of prayer."

The greatest help and encouragement have come to the workers in the Auxiliary through the approbation and ready leadership of their bishops. The letters prepared by the bishops of Pennsylvania and Maryland, and addressed, not to the Auxiliary, or simply to the women of their dioceses, but to the "clergy and people" or "laity", were such as would strengthen conviction already strong, that our call to a year of prayer comes, as Bishop Rhinelander says of the English Pilgrimage, when "the time was ripe." "Our plan," he adds, "offers a great spiritual opportunity, if we have the grace to use it." He urges that this

week of prayer be used "chiefly for conversion to the life of prayer," and suggests three lines of thought for meditation: "The World's Present Fear, (Jeremiah 21:32-33, Saint Luke 21:25-26); The Nation's Present Danger, (Revelation 18:7); The Christian's Present Stupor (Romans 1:21)," and recommends in preparation during the preceding month the use of a special collect—as for the Tenth, Twelfth or Twenty-second Sunday after Trinity.

The bishop of Maryland meanwhile suggests that "we seek to establish perfectly harmonious individual relations between ourselves and God," that "we turn our attention earnestly and honestly to the affairs of our own households," that "we pray: for the unity of Christ's Church and the accomplishment of her mission in the world; for our nation, that in this serious world-crisis we may have wisdom to recognize our proper relations to the other nations of the earth, and may be given the will to discharge our corresponding obligations in the fear of God and the exercise of that gracious righteousness which alone exalteth any people; for all the nations of the world at large, in this present time of unparalleled bitter striving, stress and strain; and, lastly, in all, and through all, and for all, let our supreme petition be that of the publican in the presence of purity, 'God be merciful to me a sinner!'"

Bishop Murray asked that every church in the diocese be kept open daily during the week, and that the corporate Communion on Monday at eight o'clock, with a second celebration at eleven and Quiet Day services, be followed by daily Morning and Evening Prayer and noonday intercessions, and that prayers in preparation for the week be used at the regular Church services in the month preceding the week, suggesting those for the First Sunday after the Epiphany, the Fifth, Sixteenth and Twenty-first

after Trinity, and the final prayer in the Office of Institution. The bishop added: "Fidelity, perseverance and patience upon our part in the prosecution of this great undertaking will enable us, I am sure, to fulfill in our conscious experience the prophecy of old, 'It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation'."

With such counsels it is not strange that many careful preparations were made. In Pennsylvania a service was held each day under the auspices (in turn) of the Woman's Auxiliary, Daughters of the King, Junior Auxiliary, Girls' Friendly Society, Diocesan Altar Guild, and the Sunday-school teachers. Diocesan and parochial study classes were held on prayer. A rector writes of his church, open for private prayer: "I hope there will be a constant stream of people in the church from morning till evening." Of another church, with constant services from 9 a. m. to 6:30 p. m., we hear: "Each moment was filled with sincere and earnest devotion." In Maryland a "Book of Prayers" authorized by the bishop was issued, in whose foreword we read: "It is most important that we should pass on to the dioceses of Easton, Washington and Delaware the trained thought and strong goodwill of our prayers." An hour of intercession led by the chaplain of the Maryland Juniors was planned for Juniors and Sunday-school teachers, after which an explanation of the New Junior Plan and an informal conference followed.

In West Virginia's scattered outposts it was impossible for branches to have daily meetings, but all united one day in a special service of prayer, and appointed members brought papers and extracts from books on prayer. The Juniors were included in the plans of the week. One rector writes:

We have kept the "week of prayer" for three weeks. Began February 18. For a week had a prayer meeting each day, lasting thirty minutes. Had a talk and used the prayers you sent. Between February 18-25 Dr. Patton and Mr. Wood were here for a missionary campaign. Had two conferences each day and an every-member-canvass on Sunday, which increased our subscriptions to missions from \$1,040 to \$2,700. Between February 25 and March 4 had four more services and an early Communion, all bearing on missions. It has proved to be a great blessing to the rector and people of our parish. And so, in answer to your questions, let me reply: "Yes, indeed, we have kept the Pilgrimage of Penitence and Prayer gloriously."

A PRAYER FOR WARRING NATIONS

(From Erie)

LORD GOD OF HOSTS, who dost restrain the power of princes and art supreme over the kings of the earth, mercifully look upon the nations who are now engaged in mortal strife. Have pity, we beseech Thee, O Lord, and forgive the sins of envy, hatred and violence. Turn the wrath of men to Thy praise, and decide the issues of war according to righteousness. Take under Thy loving care and protection all soldiers and sailors who serve their country in the hour of need, and all who labor in hospital and camp. Visit and relieve the sufferers; comfort the afflicted; bless and receive the dead; turn the hearts of Thy servants, and hasten the time when war shall be no more, and all people of the earth shall dwell in peace according to Thy will; through Jesus Christ our Saviour. Amen.

IN APRIL

April 1- 7: Atlanta and Georgia.

April 8-14: Florida and Southern Florida.

April 15-21: Alabama and Mississippi.

April 22-28: Louisiana and Tennessee.

April 29-May 5: Kentucky and Lexington.

Let us pray for these dioceses during their weeks of prayer.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to March 1st, 1917.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Mar. 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Mar. 1st, 1917
PROVINCE I.			PROVINCE IV.		
Connecticut	\$57,445	\$10,448.01	Alabama	\$8,604	\$678.05
Maine	4,692	499.32	Atlanta	5,614	655.16
Massachusetts	83,717	27,794.83	East Carolina	4,158	2,076.38
New Hampshire	6,411	979.18	Florida	4,948	889.58
Rhode Island	23,398	5,031.20	Georgia	4,607	195.50
Vermont	5,400	1,359.08	Kentucky	8,146	1,219.94
W. Massachusetts	15,285	3,366.83	Lexington	2,597	554.60
	\$196,348	\$49,478.45	Louisiana	8,494	1,909.67
			Mississippi	5,513	729.24
PROVINCE II.			North Carolina	7,192	922.76
Albany	\$28,115	\$4,339.45	South Carolina	9,195	1,506.40
Central New York....	25,535	3,371.46	Tennessee	8,873	1,088.51
Long Island	63,474	7,337.66	Asheville	2,461	455.48
Newark	45,356	11,613.44	Southern Florida	2,400	362.80
New Jersey	32,589	4,032.33		\$82,802	\$13,244.07
New York	279,468	65,457.92			
W. New York.....	29,796	5,144.87			
Porto Rico	144	30.00			
	\$504,477	\$101,327.13			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$21,642	\$2,764.06	Chicago	\$47,943	\$8,817.93
Delaware	5,182	1,964.87	Fond du Lac.....	3,873	934.95
Easton	3,097	156.53	Indianapolis	4,765	417.25
Erie	7,071	473.50	Marquette	2,555	272.15
Harrisburg	11,407	1,759.40	Michigan	17,898	3,807.30
Maryland	34,454	5,621.39	Michigan City.....	2,571	218.89
Pennsylvania	143,704	38,382.71	Milwaukee	10,957	997.20
Pittsburgh	26,119	3,683.00	Ohio	24,617	4,057.10
Southern Virginia ..	20,422	3,483.22	Quincy	2,990	446.35
Virginia	15,618	6,985.47	Southern Ohio	16,345	3,169.77
Washington	25,523	3,836.02	Springfield	3,890	590.51
W. Virginia	6,900	1,706.81	W. Michigan	6,845	1,066.07
	\$321,139	70,816.98		\$145,249	\$24,795.47

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Mar. 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Mar. 1st, 1917
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$9,560	\$104.40	California	\$13,113	\$304.34
Duluth	3,525	541.76	Los Angeles	15,416	1,762.21
Iowa	8,375	477.53	Olympia	5,434	249.85
Minnesota	16,450	2,526.18	Oregon	4,052	250.84
Montana	5,035	644.70	Sacramento	2,487	69.96
Nebraska	4,127	222.83	Alaska	926	288.70
North Dakota	2,166	42.44	Arizona	1,305	219.50
South Dakota	3,358	227.16	Eastern Oregon	692	10.00
Western Colorado	635	52.25	Honolulu	1,857	13.00
Western Nebraska	1,496	165.70	Idaho	2,226	277.55
Wyoming	2,425	78.00	Nevada	755	16.00
	\$57,152	\$5,082.95	San Joaquin	1,367	300.02
			Spokane	2,571	236.32
			Philippines	445	.....
			Utah	1,008	100.50
				\$53,654	\$4,098.79
PROVINCE VII.			Anking .....	.....	\$7.50
Arkansas	\$3,386	\$285.83	Brazil	\$223	.....
Dallas	3,521	316.54	Canal Zone	179	41.25
Kansas	4,596	355.95	Cuba	746	5.00
Missouri	14,168	2,426.81	Hankow .....	.....	.....
Texas	7,794	2,135.22	Kyoto .....	.....	.....
West Missouri	5,897	845.98	Liberia	374	117.50
West Texas	2,410	215.85	Mexico	374	.....
Eastern Oklahoma	1,277	231.19	Shanghai .....	.....	.....
New Mexico	1,122	268.70	Tokyo .....	.....	28.00
North Texas	791	233.12	European Churches	1,490	350.00
Oklahoma	1,106	206.85	Foreign Miscellaneous .....	.....	1.25
Salina	844	83.72		\$3,386	\$550.50
	\$46,912	\$7,605.76	Miscellaneous .....	.....	\$1,427.77
			Total	\$1,411,119	\$278,427.87

OFFERINGS TO PAY APPROPRIATIONS

SOURCE.	1917 TO MARCH 1.	1916 TO MARCH 1.	INCREASE.	DECREASE.
1. From congregations	\$215,601.87	\$231,037.63	.....	\$15,435.76
2. From individuals	24,764.89	28,505.78	.....	3,740.89
3. From Sunday-schools	4,598.14	4,985.03	.....	386.89
4. From Woman's Auxiliary	33,462.97	34,638.39	.....	1,175.42
5. From interest	57,042.20	83,918.38	.....	26,876.18
6. Miscellaneous items	4,803.64	3,611.51	\$1,192.13	.....
Total	\$340,273.71	\$386,696.72	.....	*\$46,423.01
7. Woman's Auxiliary United Offering..	40,000.00	36,000.00	4,000.00	.....
Total	\$380,273.71	\$422,696.72	.....	*\$42,423.01

*This comparison to March 1 is for five months this year with six months last year. In September last year we received \$25,189.93. Of course there is no September in this year's report. Allowing for this amount would put the shortage at \$17,233.08. Last year in November we received \$23,593.50, accumulated income from the King Estate which will not come again.

APPROPRIATIONS FOR THE YEAR

OCTOBER 1, 1916, TO OCTOBER 31, 1917

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad.....	\$1,761,710.22
Total receipts to date applicable on appropriations.....	\$380,273.71
Balance on hand October 1, 1916 (of which Legacies, \$50,000).....	81,508.91
Amount needed before October 31, 1917.....	\$1,299,927.60

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